

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

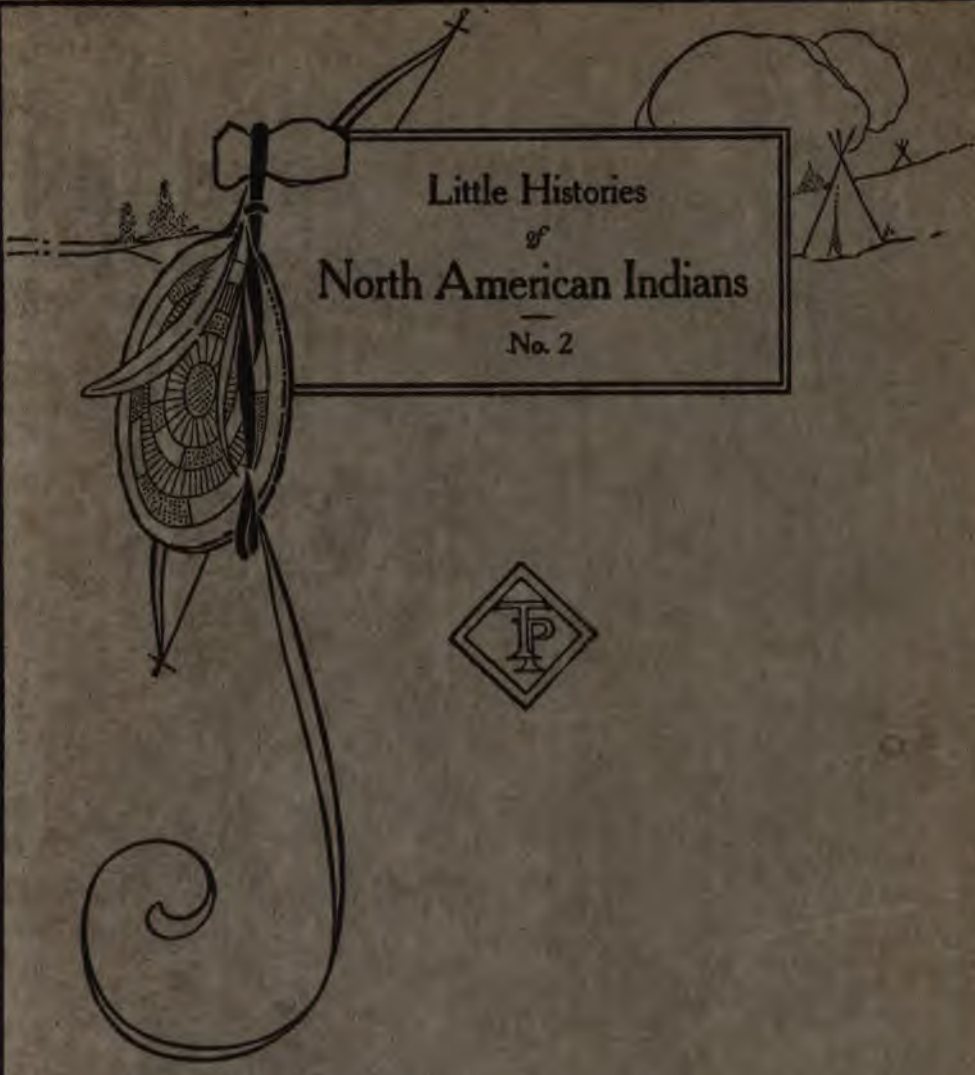
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



Little Histories
of
North American Indians

No. 2

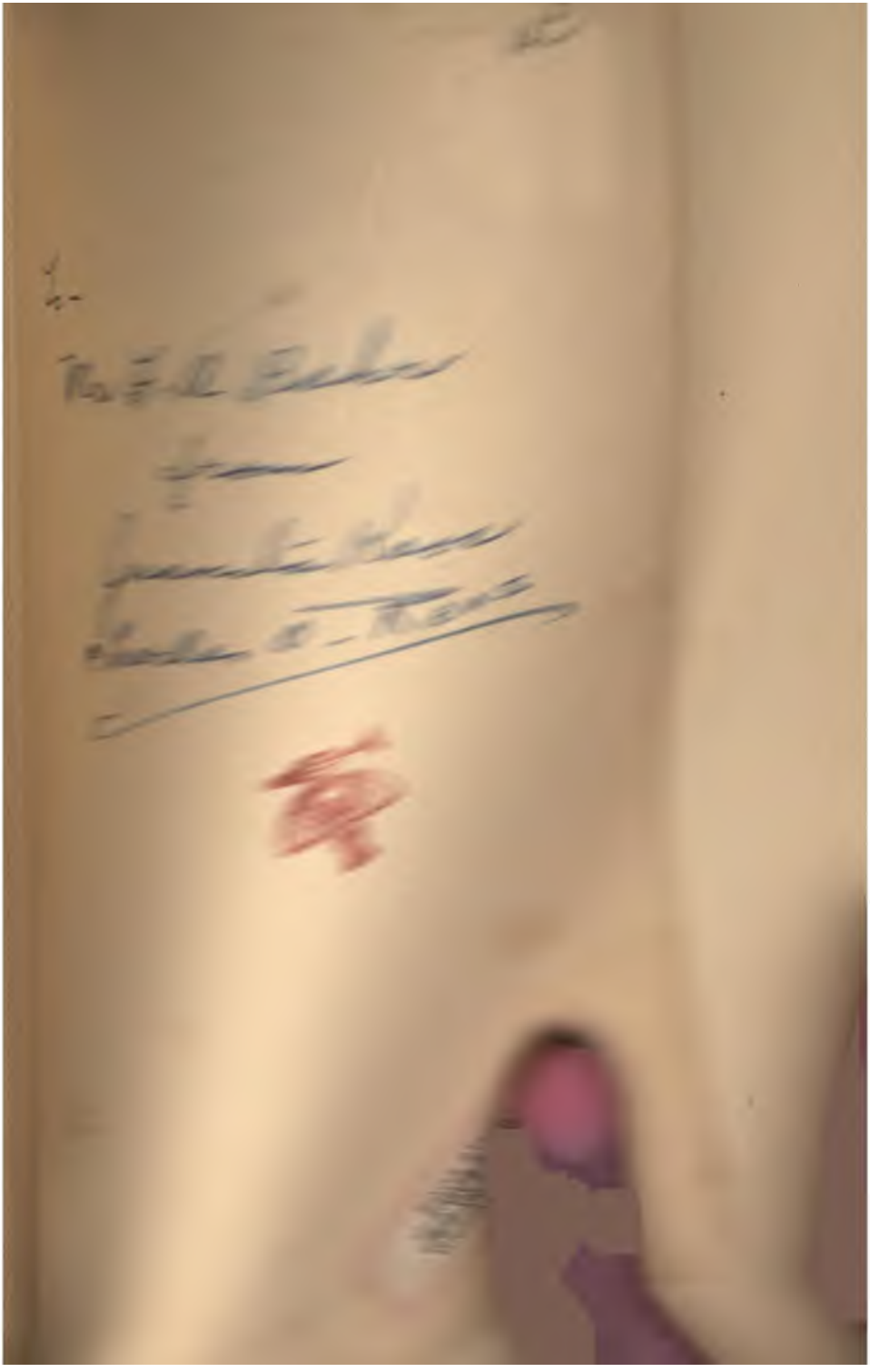
THE IOWA

W. H. MINER

Gift of
John H. Wiggins



STANFORD UNIVERSITY LIBRARIES



LITTLE HISTORIES
OF NORTH AMERICAN INDIANS

Number Two

IN THE SAME SERIES

THE NAVAJOS

By O. H. Lipps

12mo cloth, $1.00 net Expressage 10 cents

With a map, and illustrations in three colors

The A. L. A. BOOKLIST describes it thus (November, 1909): "A concise and sympathetic account in simple language of the life, habits, customs, mythology, etc., of one of the most interesting of the North American tribes, with a chapter on their history since the Spanish conquest. The author is a member of the Indian service, has had several years' experience with the tribe and knows his subject. Appendix contains official letters and affidavits relating to conditions on the reservations and the causes of the Navajo war of 1861. Illustrated from photographs, but unfortunately unindexed."

970.1 Navajo Indians 9-10291 /2



A GROUP OF IOWA

THE IOWA

A reprint from *The Indian Record*, as originally published and edited by Thomas Foster, with introduction, and elucidations through the text

By WILLIAM HARVEY MINER

With Illustrations and a Map

CEDAR RAPIDS, IOWA
THE TORCH PRESS, 1911

E 11
I6M5

COPYRIGHT
1911
BY THE TORCH PRESS
August

DEDICATED TO

A BIBLIOPHILE IN THE BEST SENSE; TO A LOVER OF BOOKS AND MEN; TO A STUDENT OF ABORIGINAL HISTORY; TO A HIGHMINDED AMERICAN GENTLEMAN

JOSEPH PARKER CAMP

CONTENTS

	PAGE
INTRODUCTION	XV
THE IOWAY MONOGRAPH	1
THE IOWA CAMPING CIRCLE	45
TREATIES	49
SYNONYMY	77
LIST OF IOWA INDIANS	83
INDEX	91

ILLUSTRATIONS

A GROUP OF IOWA *Frontispiece*
(From the scarce original engraving made in London, when these Indians were under the supervision of George Catlin)

FACING PAGE

AN IOWAY GRAMMAR 7
(Reproduced in fac-simile from a copy of the rare original)

WAW-NON-QUE-SKOON-A'S MAP 24
(From the original, slightly reduced, in Schoolcraft's INDIAN TRIBES)

MA-HAS-KAH, THE YOUNGER 42
(After the colored portrait in Vail's NOTICE SUR LES INDIENS, etc.)

PREFACE

The material forming the greater part of the present monograph is reprinted verbatim et literatim *from certain portions of volume 1, Numbers 1, 2, and 3, Washington, November 30, 1876, of Foster's* INDIAN RECORD AND HISTORICAL DATA. *The complete work so far as carried out consists only of the three parts here mentioned, printed in folio and comprising four numbered pages each. The editor, Dr. Thomas Foster, who termed himself "Indian historiographer" hoped to be able to publish the sheet weekly "should funds permit." Evidently lack of finances or the small amount of interest shown in the venture determined against its continuance as it ceased with the third issue.*

During Foster's connection with the Indian Bureau at Washington, John Q. Smith held the position of Commissioner of Indian Affairs and it is not improbable looked with little favor on the scheme. In any event the RECORD *is a desideratum in most collections and as such, even a portion of it may not be*

amiss in this reprint. Unfortunately its short existence did not permit of finishing the sketches of the Iowa or Winnebago, though it would appear that in the instance of the former but little more would have been added. It is hoped however, that in the foreword the more necessary data are given and that it is appropriately terminated.

The actual worth of the INDIAN RECORD *is slight. Foster's idea with reference to several monographs relating wholly or in part to certain tribes was a worthy one and could be executed to advantage even at this date. The two treatises attempted in his short-lived publication were on the Iowa and their parent stock, the Winnebago, although several shorter tribal sketches, as for example those on the Attacapa,[1] Oroyelles,[2] Arapahoes,[3] and Eries [4] are included among other features, these being as scattered notes*

[1] Attacapa, a name by which the Choctaws and other southern Indians designated the different tribes occupying southwestern Louisiana and southern and southeastern Texas. Less than a dozen are known to be in existence today.

[2] Oroyelles, probably of the Caddoan family and now extinct.

[3] An important tribe of the Algonquian family closely allied with the other Plains Indians, particularly with the Cheyennes.

[4] A tribe of the Iroquoian family frequenting during the 17th century the territory extending south from Lake Erie to the Ohio river, and now practically extinct unless their

through the forty-eight columns and of more or less value, particularly as concerns the linguistics.[5] *It is evident from his Introduction that Foster must have had many difficulties to contend with, especially in the matter of procuring suitable faces of type for his Indian vocabularies as well as in the matter of actual printing. At the best the work is poorly done. The proof-reading is wretched and the statements of fact often in grave error. Abject carelessness in the matter of transcription appears without excuse, hence quoted portions through the present text have invariably been read and compared with the originals, obviously enhancing the value of such a reissue. Although a praiseworthy effort for the period and due every consideration at this time, a project of the kind attempted today would fail ingloriously unless handled with requisite care.*

In the absence of any cognate facts referring in detail to the Iowa tribe it has been deemed best to reprint Foster's sketch in its entirety from the Record *and to add to it, as*

descendants may be called a part of the Seneca living at present in the Indian Territory.

[5] A vocabulary included among others is from the Duralde manuscripts in the Library of the American Philosophical Society.

appendices, some features which will be of special interest and value to the student of American aboriginal history and ethnology. In this textual portion will be found much from Schoolcraft's INDIAN TRIBES OF THE UNITED STATES, *also extracts, some of considerable length, from the first volume of the Minnesota Historical Society's* COLLECTIONS, *1850-56, and Neill's* HISTORY OF MINNESOTA. *Nevertheless such facts as are garnered from sources of this character although purloined, are to be welcomed, and in a certain sense it may be considered fortunate that all of the material is not wholly original.*

In the introductory sketch following this, an attempt has been made to gather all material readily available on the Iowa tribe. The writer acknowledges his indebtedness to the Bureau of American Ethnology, without assistance from which no authentic or in any way exhaustive sketch on any subject connected with the Indian question could be accomplished. The many references in the form of foot-notes have been verified with the greatest care. In many instances the meanings in the original are ambiguous. In the present form this fault is rectified and it

is hoped that the concise yet lucid account of this important branch of the great Siouan family may assist in giving it some of that prominence to which it should rightfully aspire. A list of some of the more famous warriors is included as an appendix, and though incomplete and taken in part from printed records it will show that the tribe numbered among its members men who were famous outside of their own precincts, and these names may inspire some future historian to delve even more deeply into those archives that are known to be only memoirs of a past existence.

Students of Iowa history or of the Indians of the central west can ill afford to overlook a work on the Indian tribes by A. R. Fulton entitled The Red Men of Iowa. *The volume is now scarce but fortunately the writer has been able to use it and is glad to acknowledge its excellence. To Worthington C. Ford, of the Massachusetts Historical Society, and to W. H. Holmes, of the Smithsonian Institution, James Mooney and F. W. Hodge of the Bureau of American Ethnology, he is also indebted and wishes publicly to express his thanks for their kindly interest.*

INTRODUCTION.

THE IOWA INDIANS — AN HISTORICAL SKETCH

SYNONYMS [6]

PAH8TET. *Marquette, (1673) in Shea, Discovery, etc., p. 268, map, 1852. Variants: Nadoessi Mascouteins, Aiounouea, Avoys, Paoté, Ayoes, Aiowais, Ayouez, Ainoves, Iawas.*

HO-WAH. *Name given by the Mdewakanton (Sioux). Ioewaig, name given by the Santee Dakota. Iyakhwa, name given by the Teton. Máqude, name given by the Omaha Ponca. Pa'-qo-tce, name given by the Kansa. Pa'qu-tĕ, name given by the Quapaw. Páquɬsĕ, name given by the Osage. Pashóhan, name given by the Pawnee. Paxodshe, name given by the Kansa. Wa-qōtc, name given by the Winnebago.*

IYUHBA. *Riggs, Dak. Gram. & Dict. p. 278, 1852, trans. "Sleepy Ones." Nadouessioux Maskoutens: Minn. Hist. Coll., 1864,*

[6] For further synonomy see appendix C.

(Part 2, p. 30, note), trans. "Sioux of the Prairies;" Algonkin name. Pa-ho-cha: Neb. Hist. Soc., 1885, (p. 47), trans. "Dusty Men." Pa-ho-dje: Maximilian, (p. 507, 1843) trans. "Dust Noses."

IOWA. *Pike's Travels; Ed. of 1811 (p. 134). Variants: Iowai, Iaways, Ihoway, Ioway, Jowai, Jowas, Joways, Ohoa, and Pahoja, names by which they are known among themselves. May be translated as "Gray Snow."*

SIGN. *Draw the extended right hand across the throat from left to right as if severing the head from the body. Possibly derived from an old Siouan custom of decapitating their prisoners.*[7]

Mallery refers to this branch of the Siouan tribe as "Cut Throats," [8] *or a "Cut Throat" from a curious practice adopted by the Iowa after battle. Mooney also advocates this theory though he suggests it applied only to the Sioux and not to the whole Siouan stock and is doubtful as to the common interpretation of the sign — a sweeping motion of the hand in front of the neck — as the Kiowa and certain other tribes called the Iowa the*

[7] Clark. INDIAN SIGN LANGUAGE. Philadelphia, 1885.

[8] Mallery. INTRODUCTION TO THE STUDY OF SIGN LANGUAGE AMONG THE NORTH AMERICAN INDIANS, ETC. B. A. E., *Introductions*, No. 3.

"Necklace People." He also says that this tribe was a little too far from the plains to have a special sign and were probably merged with the Oto, Missouri, Sauk and others in the general region of the "shaved heads."

The Iowa tribe of Indians forms one of the Southwestern branches of the great Dakota or Siouan stock and has been included both linguistically and ethnographically by careful students, with the Oto and the Missouri tribes, forming the so-called Chiwere group.[9] The real difference existing between the tribes here noted is one of dialect only. Traditional evidence proves conclusively that they sprung originally from that stem which appears to have been the parent stock of certain other southwestern Siouan tribes, notably, the Winnebago, and from direct information obtained from their people as late as 1883, investigators have been told that not only the Iowa, Missouri, and Oto tribes were from the same source but that the Ponca and Omaha could without question be included,

[9] See J. O. Dorsey in *The American Antiquarian, 1879*, and the same writer in *Bul. Philos. Soc., 1880*. The term literally translated means "belonging to this place" or "the home people." See also W J McGee in the *15th Rep.*, B. A. E., 1897.

having "once formed part of the Winnebago Nation."[10]

From their primal home, to the north of the Great Lakes, as tradition has it, came the forebears of these tribes. Attracted by the abundance of fish, the Winnebago halted on the shores of Lake Michigan, while the other bands continued southwestward, eventually coming to the Mississippi. At this point another division took place and it was here that the Iowa separated from the larger group, and it is also at this period that they received the name of Pahoja or Gray Snow.[11] With-

[10] Dorsey.

[11] Considerable controversy has taken place as to the actual meaning of this word. Various suggestions have been made, more generally by local writers, and in the confusion it is difficult to come to a final decision. The latest authorities prefer Gray Snow, and the task would be considerable to enumerate all those who have written on the subject. W. W. Hildreth in *Annals of Iowa*, April, 1864, gives the derivation from the Omaha word Py-ho-ja, or "Grey Snow." It has been claimed that the word is of Dakota origin and that it was written by the French Aiouez (see Charlevoix, 1723) and that its anglicization was gradual. The present meaning of *Iowa* in the Dakota is "something to write or paint with." Schoolcraft is authority for the statement that the tribes called themselves Pa-ho-ches, meaning "Dusty Nose," or "Dirty Face," and Foster in the text emphasizes this point. One writer boldly asserts that the word Iowa is a corruption from Kiowa, and Antoine Le Claire, the celebrated half-breed interpreter, stated that the word in his tongue signified "this is the

out stopping for any length of time after separating from their comrades, the Iowa continued down the general course of the Mississippi until Rock River (in Illinois) was reached. At this point as in most of the early history of the tribe we must depend largely on hearsay. Certain traditions however, place them farther north. Waw-nonque-skoona-a's map, drawn in 1848, shows their movements quite clearly until that date. It is hardly necessary to reiterate statements here that appear textually in connection with the cartographical features, especially as these successive movements are of comparativly recent date and considered to be substantially correct. There is a tradition still popular among the Sioux that when their ancestors first came to the Falls of St. Anthony the Iowa tribe occupied the country adjacent to the Minnesota river and that the

place.'' Taylor Pierce, long connected with the trading post of Fort Des Moines, testified in favor of *Kiowa*, giving it the same definition as last named. Fulton (RED MEN OF IOWA) mentions certain writers who interpreted the word as ''beautiful.'' W. E. Richey (MEMOIRS OF THE EXPLORATION OF THE BASIN OF THE MISSISSIPPI VALLEY, Volume VII, 1903) says, ''I feel inclined to think that the word *Iowa* came from Harahey. . .'' For a full discussion of this subject see *Annals of Iowa*, April, 1864, and July, 1896.

Cheyenne[12] occupied territory farther up the same stream.[13]

On the arrival of Le Sueur in 1701 for the purpose of erecting his fort near the mouth of the Blue Earth river, many of the tribe were found and messengers were sent to invite them to settle in the vicinity of the stockade, because of their excellence in farming and general husbandry. Those despatched for this purpose found however, that the Indians had recently moved westward toward the Missouri river and wished to be closer to the Omaha who then dwelt in that region. The tribes with whom Le Sueur came in contact informed him that the river upon which

[12] See Mooney, THE CHEYENNE INDIANS, *Mem. of the Amer. Anthro. Assoc.* No. 1, 1907. His map as given there is especially useful.

[13] See Williamson, MINN. HIST. SOC. COLL., Vol. I, (reprint 1902), page 242. According to this authority the Iowa were known as Ayuhba, which form is also used by Riggs, DAKOTA GRAMMAR AND DICTIONARY, 1852. In MEMOIRS OF EXPLORATIONS IN THE BASIN OF THE MISSISSIPPI, Vol. III, 1900, is included an excellent historical chart by N. H. Winchell showing geographical names and other data prior to Nicollet's Map of 1841. This shows the location of the Iowa tribe in that section between the present southern boundary of Iowa and lower Minnesota on the east, and along the southern bank of the Missouri river to the westward. Catlin's Map of 1833 places this tribe in the southwestern portion of the State of Iowa.

he was about to settle belonged to the Sioux of the West (Dakota), the Ayavois (Iowa), and the Otoctatas (Oto), who lived nearby. Probably the first among the whites to come in actual contact with the Iowa, was Pére André[14] who referred to them in 1676, at which time they were situated about 200 miles west of Green Bay, Wisconsin. The next reference made by a European seems to be that of Father Zenobius Membré[15] in 1680, who mentions the Authontontas (Oto), Nadouessious Maskoutens (Iowa)[16] "about 130 leagues from the Illinois river in three great villages built near a river which empties into the Colbert (Mississippi) on the west side above the Illinois, almost opposite the mouth of the Wisconsin." He also seems to locate a portion of the Aiuoves (probably Aioues) to the west of the Milwaukee river. On Marquette's manuscript map which accompanied his Journal, 1673,[17] the Pahoutet

[14] See note 60.

[15] For an extended account of the Recollet Father Zénobe Membré, see Le Clercq's FIRST ESTABLISHMENT OF THE FAITH IN NEW FRANCE, Shea's translation, II, 133; 1881.

[16] See Richman (I. B.). AMONG THE QUAKERS, AND OTHER SKETCHES, 3rd ed. Contains *Mascoutin, A Reminiscence of the Nation of Fire.*

[17] Original in St. Mary's College Archives, Montreal and reproduced in THE JESUIT RELATIONS, published by The Bur-

(Iowa) are placed on or near the Missouri river, in close company with the Maha, (Omaha) and Ontontana (Oto). This is no doubt conjecture on the part of the cartographer. The Sieuer de la Salle knew of both Oto and Iowa, and in his Hennepin letter of August 22, 1682, he refers to them as Otoutanta and Atounauea respectively. He further states that one of his company [18] was familiar with the languages of both these tribes, which, however, is doubtful.

When Le Sueur first supplied these Indians with fire-arms in 1700 they were situated at the extreme headquarters of the Des Moines river, though from the translation of this explorer's narrative, as contained in WIS. HIST. COLL., Vol. XVI, it would seem that this band and the Oto removed and "established themselves toward the Missouri river, near the Maha." In Jefferys' FRENCH DOMINIONS IN NORTH AND SOUTH AMERICA, 1760, the Iowa are located on the Mississippi in latitude 43° 30′. His map however places them on the east side of the Missouri, west of the sources of the Des Moines river and

rows Brothers Co. See also Joliet's Map of 1674 (*ibid* vol. LIX.) where relative positions are practically the same.

[18] Michel Accault, a companion of La Salle.

above the Oto, who were on the west side of the Missouri and below the Omaha.[19] According to Lewis & Clark's TRAVELS, ETC., (Coues' edition, 1893), their villages consisted "of 300 men . . . on the river De Moines."[20] The map by Waw-non-que-skoona-a as included in Schoolcraft and reproduced here-

[19] See Prof. N. H. Winchell's admirable map contained in Volume III, MEMOIRS OF EXPLORATIONS IN THE BASIN OF THE MISSISSIPPI, St. Paul, 1900. This chart shows with great precision the geographical names and their dates, given prior to Nicollet's map of 1841, and locates the Iowa on the west bank of the Mississippi, near the "Riviere de Aiounoues" according to Franquelin's map of 1684, and also in a space bounded on the north and east by the St. Peter's river (Minisoute Ouadeba or St. Peters river of Jefferys, 1762) and on the south and west by the Riviere aux Liards and Redwood river respectively, of Long. Franquelin's map, *Carte de la Louisiane*, a facsimile of which is in the Library of Harvard University, (the original formerly in the Archives of the Marine, in Paris, has been lost), locates the Ai8u8e and the Paote on the Riviere des Ai8u8e (Iowa).

[20] In Thwaites' edition of Lewis & Clark (ORIGINAL JOURNALS, VI, 91-92, 1905) the number is given as "200 warriors or 400 souls, eighteen leagues up Platte river on the S. E. side, although they formerly lived on the Missouri above the Platte." When the traders first knew the Iowa the band consisted of about 800 souls. Their principal points of commerce were Robidoux's Post at Black Hills, the present site of St. Joseph, Missouri, and at Council Bluffs, though not as extensively at the latter. See Chittenden, THE AMERICAN FUR TRADE, p. 874, and also THE HENRY AND THOMPSON JOURNALS, Coues ed., for an account of Robidoux's dealings. Maximilian's TRAVELS, Vol. I, p. 257 *note*, has a valuable reference.

with, gives the final stopping place of the Iowa at a point near the junction of the Wolf and Missouri rivers, within the limits of the present State of Nebraska. Some authorities give their final location as being in two villages, one on the Platte [21] and another on the Great Nemaha river, from which places they conducted traffic with the traders from St. Louis, dealing principally in beaver, otter, racoon, deer, and bear skins. They also appear to have been cultivators of the soil to some extent, even at this early date, and it is recorded that Le Sueur made efforts to have them locate near his Fort l'Huillier [22] as they were "industrious and accustomed to cultivate the earth." In addition to corn they grew beans [23] and Pike says "they cultivated corn but not proportionately as much as did the Sauks and Foxes." This traveler

[21] Probably what was then known as the Big Platte in Nebraska.

[22] See F. J. Goodfellow, S. D. HIST. COLL., Vol. 2, also the original translation of a portion of Le Sueur's *Voyage* in WIS. HIST. COLL., Vol. XVI. The Fort took its name from L'Huillier, one of the French farmer generals and Le Sueur's patron. In September, 1700, Le Sueur reached the present site of Mankato, Minn., and built the Fort, which according to most authorities was completed Oct. 14 of that year. The post was abandoned in 1703.

[23] REP. OF SEC. OF WAR, 1829.

also states that they were less civilized than the latter.[24] At a much earlier date Father André [25] writes that, while their village was a large one they were poor as a tribe, their greatest wealth being in "ox-hides [26] and red calumets,"[27] indicating thereby that the Iowa early traded in and manufactured catlinite pipes. In many customs prevailing among the Iowa it has been found that they differed but little from cognate tribes. In their visiting, marriage relations, and management of children they were not unlike the Omaha and others closely allied among the Dakota. In the matter of fraternity they were distinct. The camp circle [28] was divided into

[24] Pike's EXPEDITION, ETC., ETC., edited by Elliott Coues, 1895.

[25] JESUIT RELATIONS, Vol. LX, also note 60.

[26] Buffalo hides. The earlier explorers referred to the buffalo (Bison americanus) under various cognomens. *Boeuf sauvage*, was the name given to it by Du Pratz; the Canadian voyageurs termed it simply *le boeuf*. See Allen, HISTORY OF THE AMERICAN BISON, 1877.

[27] Red Pipestone, a fine grained argillaceous sediment, the analysis of which is as follows: Silica, 48:20, alumina, 28:20, ferric oxide, 5, carbonate of lime, 2:60, manganous oxide, 0:60, magnesia, 6, water 8:40, loss 1. First brought to the attention of mineralogists by George Catlin and named in his honor "catlinite."

[28] The important feature of camping was left to the women, according to the Indian custom. Occasion often controlled circumstances as to the form of this particular ceremony. Hunt-

half circles and occupied by two phratries of four gentes each.[29]

The first regulated the hunt and other affairs pertaining to the tribe during the autumn and winter. Throughout the other parts of the year the lead was taken by the other phratry.[30] In a general way however,

ing, visiting, or war parties were usually carefully organized. The tribal circle, each segment composed of a clan, gens or band, made a living picture of tribal organization and responsibilities. The usual opening through the circle was toward the east, which calls to mind religious rites and obligations of an earlier people, being further exemplified in the position which was usually given to the ceremonial tents. See A. C. Fletcher in *Pub. of the Peabody Museum.*

[29] The clan or gens among the American Indians is an intertribal, exogamic group of persons actually or theoretically consanguine. See J. N. B. Hewitt in BUL. 30, B. A. E., and J. W. Powell in the 17TH REP., B. A. E., Part I, 1898, page 29 *passim.* Throughout all of the American tribes of savagery it has been found that peculiar groups of persons are organized and known as shamanistic societies or phratries, viz: banded religious bodies. The term however must be extended that it may include the ceremonies which the savage believed to be religious. Peace and warfare, health and disease, welfare and want, pleasure and pain, all, whether good or evil, are believed to be under control of such societies as noted. The gens is to be found in Greek and Roman history, where it is known as the agnatic kindred. The tribe remains a body of consanguineal kindred: it is composed of groups of gentes that are incest groups, and the mates in marriage must belong to different gentes. See appendix A.

[30] For an account of the mythical origin of each of the Iowa gens, see J. O. Dorsey, SOCIAL ORGANIZATION OF THE SIOUAN TRIBE in the *Journal of American Folklore*, Vol. IV,

the Iowa social institution differs but slightly from others of the Siouan stock, nor do their visiting or marriage customs vary greatly from those of kindred tribes. Children are managed similarly to those of the Dakota or Omaha. Formerly murder was punished with death by the nearest of kin or by some friend of the murdered person.[31] Occasionally however, presents were made to the avengers by the murderer, in consequence of which the crime was palliated.

Like many other Mississippi Valley tribes the Iowa are not to any great extent associated with the tumuli of America. With the exception of some few mounds in Wapello County, Iowa, at a point near Iowaville, the site of an early trading post, there is little evidence that the Iowa were in any way connected with the mounds in that State. Along the valley located in this section, were many spots frequented by both the Sauk and Fox as well as Iowa and here also were situated the

1891, No. XV, page 338. This was recorded by Rev. William Hamilton in 1848 and was published from a letter by him to the children of the Presbyterian Sunday schools. Dorsey also obtained from the Iowa, during a visit to that tribe in 1880, a list of the gentes and later perfected this with a list of the subgentes. This list is included herewith as an appendix from the 15TH REP., B. A. E., 1897.

[31] Dorsey. SIOUAN SOCIOLOGY.

famous race tracks of nearly a mile in length, belonging to the latter tribe.[32] The various games indulged in by the Iowa differed but slightly from those in vogue among kindred or allied tribes.[33] As is almost universal, dice games, or games of chance are more generally to be desired, while games of dexterity take second place. Catlin[34] describes under

[32] See Cyrus Thomas. MOUND EXPLORATIONS, 12TH REP., B. A. E., 1894, page 111. A plan of the section noted above is given in this report, which is the most complete on mound exploration ever attempted. It may well be termed definitive.

[33] The study of games as played among North American Indians, is a field in itself. This has been covered most exhaustively by Mr. Stewart Culin in his recent work, GAMES OF THE NORTH AMERICAN INDIANS: (24th Rep., B. A. E., 1907), and to this volume we refer any student who wishes to make detailed researches. In addition to this work, Catlin's great contribution to the history of the North American tribes is in itself a mine of general information, though his little volume entitled THE FOURTEEN IOWAY INDIANS, published in London in 1844, treats of the games of the Iowa more particularly. Where possible the earlier edition of that writer's LETTERS AND NOTES should be used rather than the later issues with the colored plates, such method of illustration having been condemned by Catlin from the beginning. INDIAN GAMES AN HISTORICAL RESEARCH by Andrew McFarland Davis, is a valuable monograph. All of the above refer *in extenso* to the Iowa.

[34] THE FOURTEEN IOWAY INDIANS. London, 1844. This little pamphlet is now scarce, and was written by Catlin at the instance of the parties who brought the Indians to London. He was particularly interested from an humanitarian point of view. An edition was issued in Paris, a year later, with woodcuts by Porret, adding interest to the work.

the former class, one called Kon-tho-gra, or the game of platter which is played almost exclusively by women.[35] It is said to have been exceedingly fascinating and consists of little blocks of wood marked with certain points for counting, to be decided by throws, the lot being shaken in a bowl and thrown out on a sort of a pillow. Bets were made after the bowl was turned and decided by the number of points and colors. Another game described by Catlin [36] is called Ing-Kee-Ko-Kee, or, The Game of the Moccasin. It was played to a song accompaniment [37] among the Iowa by two, four or six people seated on the ground in a circle. In the center are three or four moccasins, under one of which the players in turn try to conceal some small article, as a stone or a nut. The opponents choose what appears to be the lucky covering and if successful, win the stakes. The game,

[35] THE FOURTEEN IOWAY INDIANS.

[36] *Ibid.*

[37] A translation of the song for this occasion is as follows:

"Take care of yourself — shoot well, or you lose,
You warned me, but, see! I have defeated you!
I am one of the Great Spirit's children!
Wa-konda I am! I am Wa-konda!"

See Alice C. Fletcher's paper, *Tribal Structure*, as included in THE PUTNAM ANNIVERSARY VOLUME, Cedar Rapids, 1909, for a further exposition of the word Wa-Kon'-da.

according to this writer, appeared simple and almost foolish, yet he professes to have seen it played for hours without intermission in perfect musical rhythm, and states that it "forms one of the principle gambling games of these gambling people." Among the Omaha, Ponca, Oto, and Iowa the game of Arrow (Ma^{n}muqpe), was most common. This however was more of a religious game and now practically obsolete since the introduction of fire arms. Arrows were shot up into trees until they lodged in the branches. The players then tried to dislodge them and whoever brought down the first, won. There were no sides or opposing parties. Probably the most exciting and to many the most important game among many of the tribes, aside from those of the Mountain Indians, is that of Ball-playing or Racket. This is distinctly a man's game as opposed to double-ball and some other forms commonly played by women. There are instances however of this having been played by women, and among the Santee Sioux it is at times played by both sexes together. This game has been divided into two principal classes, those of the single and those of the double racket or bat; the latter is more especially peculiar to

the southern tribes.[38] The racket may be likewise termed a throwing stick as it is used to pick up and throw the ball rather than for the purpose of hitting. The ball is either of wood or of buckskin stuffed with hair,[39] and the usual size is about two and one-half inches in diameter. Various kinds of rackets are used by the players, some preferring long and some short handles. Among the Oto of Oklahoma, one measured was forty inches in length.[40] Catlin [41] gives an excellent description of this game among the Iowa Indians. His details concerning the goals and byes and various points connected with the different features, make this sketch one of the most complete we have.[42]

As among all tribes east and west, north and south, the Iowa were given to their nu-

[38] Culin. GAMES OF THE NORTH AMERICAN INDIANS.

[39] In a game witnessed by the writer, on the Sauk and Fox Reservation at Tama, Iowa, in 1907, the ball used was wood. This tribe is slow to acquire new ideas, nor has it advanced greatly during the last fifty years. The game was one of intense excitement and is still played along the same lines as in the earlier days of this once powerful band.

[40] FIELD COLUMBIAN MUSEUM CATALOG, No. 71404.

[41] THE FOURTEEN IOWAY INDIANS.

[42] The oldest attempt at a detailed description of the game is given by Nicolas Perrot, MEMOIRE SUR LES MOEURS, COSTUMES ET RELIGION DES SAUVAGES DE L'AMERIQUE SEPTENTRIONALE. First printed in Paris in 1864.

merous dances, many of which were of the highest importance. Mention is made here, only of several of the more common or necessary dances, inasmuch as the subject is one if it were treated fully would occupy a volume in itself.

The Welcome Dance

This is a peculiar dance given in honor of one or more strangers whom the tribe may decide to welcome to their village. The musicians as well as spectators, out of respect, all rise to their feet while it is being performed. The song which accompanies it is at first one of lament, but ends in a gay and lively manner.

The War Dance

The most exciting as well as the longest and most tiresome of all dances. It is usually divided into three parts, *i. e.*, Eh-Ros-Ka — The Warriors Dance — usually given after a party had returned from war as a boast and was ofttimes given as an amusement. The song used at this time entitled Wa-Sissica — The War Song — appeared to be addressed to the body of an enemy, from the name Eh-Ros-Ka, meaning tribe, war party or body.[43]

[43] See Catlin. THE FOURTEEN IOWAY INDIANS, page 19, for a translation in full of this song.

Approaching Dance

The most spirited part of this greatest of all dances was called the in which the dancers by their gestures exhibited the methods of advancing on an enemy. The song in this portion is also similar to that above mentioned.[44]

The Eagle Dance

Ha Kon-E-Crase, or as more familiarly known "the soaring eagle," forms the third and most pleasing part of the War Dance and is in every respect a most interesting spectacle. Each dancer imagines himself a bird on the wing, and as they dance forward from behind the musicians, they take the position of an eagle headed against the wind and about to swoop down upon some unsuspecting prey. They have a peculiar method of singing and whistling at the same time.[45]

The Calumet Dance, the Ball-Play Dance, the Scalp Dance, the Buffalo Dance, and the Bear Dance, are all important but vary very slightly from those of similar import among other tribes of the same family. What we have said about the dances applies with equal

[44] THE FOURTEEN IOWAY INDIANS, page 20.

[45] *Ibid.*, page 21. In the French translation of this pamphlet these *chansons* are particularly well rendered.

force to the songs and music. The War Song, Death Song, Wolf Song, Medicine Song, Bread Song, and Farewell Song are all of much significance, indeed so much so that a large amount of space could well be devoted to this subject as well as to the dances.

In 1836 the Iowa were assigned a reservation in northeastern Kansas, having two years previous, ceded all their lands in Missouri. A portion of the tribe later moved to another tract in Oklahoma allotted to them in 1890 in severalty, the surplus acreage being opened to settlement by the whites.

It is difficult to compile a bibliography that will treat exhaustively of this tribe. Catlin's WORKS, Lewis and Clark's TRAVELS, Long's EXPEDITION, Pike's EXPLORATIONS, Maximilian's TRAVELS, and in fact nearly all of the prominent trans-continental explorers knew the tribe under one or another name. In the absence of any well defined plan it is best to refer to the various titles as shown in the index to the present volume. Such titles are printed in small capitals throughout. Special stress must be laid on the value of Dr. Hayden's important work, CONTRIBUTIONS TO THE ETHNOGRAPHY AND PHILOLOGY

OF THE INDIAN TRIBES OF THE MISSOURI VALLEY. Phila., 1862. The map is particularly useful. The Burrows Brothers monumental reprint of the JESUIT RELATIONS (73 vols. octavo) is of course invaluable.

WILLIAM HARVEY MINER

March 5, 1911

THE IOWAY MONOGRAPH

"IOWAY" TRIBE: (Aiyuwæ, or Pähu'tchæ)

This is the cognomen of a small tribe of Indians, never very numerous,[46] known to the whites for the last one hundred and eighty years,[47] during which period they have been wanderers from the Mississippi to the Missouri, and from the Missouri to the Mississippi: their migrations being confined main-

[46] A contrary statement is made by Messrs. Irvin and Hamilton in Schoolcraft's HISTORY OF THE INDIAN TRIBES, Vol. III, page 260, (1853), wherein the Iowa are mentioned as being "but a remnant of a once numerous and considerable nation." Estimates as follows given as a total — in 1764 (Bouquet) 1100; 1804 (Lewis & Clark) 800; 1822 (Morse) 1000; 1829 (Sec. of War) 1000; 1832 (Drake) 1100; 1843 (Report Indian Affairs) 470; and the Donaldson Report (11th Census, taken from Jackson catalog of photographs, etc., Washington, 1877) 1894, states that their number reached 1500 early in the 19th century. Catlin conjectures 1400 in 1832 and 992 in 1836. The total remnant of the tribe in 1905 was 314; in 1908, 339, these figures being from official sources.

[47] Writing in 1876, the author seems unfamiliar with Pere André's reference to the tribe in 1676, and quotes from Le Sueur who knew this band first in 1700.

ly to the limits of the present State of Iowa, which was therefore very properly named after them.[48] They are now located within a Reservation of land on the west bank of the Missouri, between the Great Nemahaw and Wolf Creeks, in the State of Nebraska, on the borders of Kansas and Iowa.[49]

NOMENCLATURE

The name by which we know them — that of IOWAY — (or IOWA, which is the form the word takes when applied to the State) — is not that for themselves, nor is it a name which belongs to the language of any *one* Indian tribe; but seems to have been made up, or compounded, by the early French, from the Dakota-Sioux designation for them of Ayu'h'äpä, by taking the first two syllables, Ayu', and adding to it one of the common Algonquin-French terminations to tribal

[48] The present spelling of the name was first used by Lieut. Albert M. Lea in his NOTES ON THE WISCONSIN TERRITORY, 1836, wherein he referred to the country west of the Mississippi as the "Ioway District", suggested by the Ioway river. This point will be brought out fully in the new edition of Lea's NOTES now in preparation by the Ioway Club, edited by L. A. Brewer.

[49] The tribe has long since been divided and now occupies lands in the Potawatomi and Great Nemaha Agency in Kansas and the Sauk and Fox Agency in Oklahoma. See Kappler. LAWS AND TREATIES, 2 vols., Washington, 1903.

names in *ois, vois*, or *vais* or *ouez*: all of which terminations appear on the early records compounded with Ayu, or a modification of it, to indicate the Ioway Tribe. In La Harpe's [50] narrative of Le Sueur's [51] mining expedition, in 1700, to the Blue Earth region, in now Minnesota, where the Ioways are first of record referred to, they are written of as "AYA-VOIS"; in Pennecaud's [52] rela-

[50] Benard de la Harpe, a French officer who came to Louisiana in 1718. His Narrative of Le Sueur's Expedition is included by French in his HIST. COLL. OF LOUISIANA, Part III, page 19 *et seq.*, and is also given by Shea, EARLY VOYAGES UP AND DOWN THE MISSISSIPPI, Albany, 1861, reprint, 1908. For a lengthy bibliographical note of this work, see A. McF. Davis in Winsor's NARRATIVE AND CRITICAL HISTORY, Vol. V, page 63.

[51] Pierre Charles le Sueur, a French geologist, member of Iberville's Expedition of 1698, and sent primarily to report on the "green earth" (copper mines), known to him through previous researches in 1695.

[52] At the best information concerning the expedition of Le Sueur is scant. The most important source is the work of one Penicaut, Perricaut or Perricault (see A. McF. Davis in Winsor's NARRATIVE AND CRITICAL HISTORY, Vol. V, page 71), a carpenter who accompanied the Iberville party from France in 1698 and remained in Louisiana until 1781. The most complete form in which we are able to read the JOURNAL is in Margry's DÉCOUVERTES ET ETABLISSEMENTS DES FRANCAIS DANS L'OUEST ET DANS LE SUD DE L'AMERIQUE SEPTENTRIONALE, Vol. V, page 319 *et seq.* Penicaut's ANNALS OF LOUISIANA (1698-1722) are translated in their entirety in French's HIST. COLL. OF LOUISIANA, *New Series*, Vol. I, but this translation must be read with caution as French was not the most careful of translators.

tion of the same expedition they are the Aiaos or Aiavos, (his MSS [53] in the Congressional Library is obscure); in Charlevoix's [54] history, 1722, he gives the name with a characteristic effort at precision, as "AIOUEZ"; and in Lewis and Clark's TRAVELS, 1812,[55]

[53] In a communication from Mr. W. H. Holmes, former Chief of the Bureau of American Ethnology, Smithsonian Institution, with reference to the Penicaut manuscript, he states that no translation from this source has been made and that French (HIST. COLL.) is unreliable. For the printed form, in the French language, Margry's DECOUVERTES (ETC.), Vol. V, is the authority.

[54] Pierre Francois Xavier de Charlevoix, a French traveller, born October 29, 1682, at St. Quentin, died, 1761. His most important work of American interest bears the following title: HISTOIRE ET DESCRIPTION GENERALE DE LA NOUVELLE FRANCE, AVEC LE JOURNAL HISTORIQUE D'UN VOYAGE FAIT PAR ORDRE DU ROI DANS L'AMERIQUE SEPTENTRIONALE. Paris, 1744. Several editions of the work, in three and six volumes respectively, were issued in Paris during this year. JOURNAL D'UN VOYAGE (ETC.), usually forms the last volume, with a separate title page. During 1761 this portion was published in English in London, two volumes, but it was not until 1865-72 that the HISTOIRE proper was translated, and at that time by J. G. Shea (New York, 6 vols.). Foster is obviously in error as to the date mentioned (1722). Charlevoix's work was not ready for publication at that time, though he had no doubt finished it in 1724, at which date he issued simultaneously, the JOURNAL which was addressed to the Duchess de Lesdiguières. Some partial reprints of Charlevoix do not contain the linguistic portions.

[55] Here the writer no doubt refers to the mutilated and meretricious issue of the Lewis and Clark JOURNALS, published

they appear as "AYAUWAYS." The French first knew of the Ajowæ through the Dakota-Sioux: (as we will observe hereafter in the gleanings of their early history,) and it is not surprising to me that they should (or that other Indian tribes should) seek to find some easier way of distinguishing the Tribe than to attempt to pronounce the extremely difficult *guttural* ending of their Sioux designation. The DAKOTA-LEXICON [56] thus gives its meaning:

by William Fisher of Baltimore during 1812. As a contribution to the literature of the subject, the volume is entirely devoid of worth and statements concerning linguistics or events have little value. Coues, in his edition of the Lewis and Clark TRAVELS, gives full details of this publication. See also the present writer's BIBLIOGRAPHY OF THE LEWIS AND CLARK EXPEDITION, *Literary Collector*, March, 1902. In Thwaites' edition of the ORIGINAL JOURNALS OF LEWIS AND CLARK, 1904, (Vol. I, page 45), Ayauway is noted, as an early form of spelling.

[56] It is difficult to determine exactly the work here referred to. Without doubt in this instance, as in those which follow, Foster had access to Rev. S. R. Riggs's GRAMMAR AND DICTIONARY OF THE DAKOTA LANGUAGE, published by the Smithsonian Institution as one of the Contributions to Knowledge, in 1852. Dr. Riggs was a close student of Siouan linguistics and published much material on the subject, his DAKOTA-ENGLISH DICTIONARY being exhaustively edited with great care by J. O. Dorsey and published in final form in 1892 by the Bureau of American Ethnology. A comprehensive list of the published and manuscript material by Riggs, who was ably assisted by his wife, will be found in Pillings's SIOUAN BIBLIOGRAPHY, page 60 *et seq*, and in the S. D. HIST. COLL., Vol.

"Ayu'hpä, *n. p.* (*sleepy ones*:) the *Ioway Indians.*"

The proper name which the Ioway give themselves, acknowledging no other, is Pähutch'æ, *Dusty-Heads*: sometimes translated, but I think erroneously, *Dusty-Noses.*[57] The prefix *pä* anciently signified *head*; and it does yet in some cognate dialects and in combinations, especially in old hereditary proper names; though in modern parlance it is generally confined to *nose*, but not invariably.

Inquiring into the origin of this name Pähutch'æ, which, whether meaning *Dusty-Heads* or *Dusty-Noses*, is quite a singular one for a people to confer upon themselves,

II. At various intervals through the original work, Foster acknowledges his indebtedness to the first volume of the MINN. HIST. SOC. COLL. In this there is an excellent article by Riggs entitled THE DAKOTA LANGUAGE, from which considerable assistance was no doubt obtained.

[57] According to J. O. Dorsey in BULL. 30, B. A. E., their tribal tradition is, that after separating from the parent stock they "received the name of Pahoja, or Gray Snow." See also W J McGee, 15th Rept., B. A. E., 1897, who says: "Iowa or Pá-qo-tce signifies 'Dusty Heads'." See also ON THE ORIGIN OF THE OTOS, JOWAYS AND MISSOURIS, etc., in Maximilian's TRAVELS (Vol. III, Clark's reprint, page 313). This purports to be a tradition communicated to Maj. Jonathan L. Bean, of Pennsylvania, Gov. Sub. Agent to the Sioux, 1827-34. The Iowa are designated as Pa-ho-dje, or Dust Noses.

AN

IOWAY GRAMMAR,

ILLUSTRATING

THE PRINCIPLES

OF THE

LANGUAGE

USED BY THE

IOWAY, OTOE AND MISSOURI

INDIANS.

PREPARED AND PRINTED
BY
Rev. Wm. HAMILTON
AND
Rev. S. M. IRVIN.
Under the direction of the Presbyterian B. F. M.

IOWAY AND SAC MISSION PRESS.
1848.

EXACT SIZE OF THE ORIGINAL

I find recorded a *theory* to fit each translation. In Schoolcraft's official COLLECTIONS, in a paper prepared February 1, 1848, by the Ioway missionaries,[58] page 262, volume III, I read of the fanciful and somewhat strained solution, as follows:

> When they [the Ioway] separated from the first Indian tribe, or family, to hunt game, their first location was near the mouth of a river, where there were large sand-bars, from which the wind blew quantities of sand or dust upon their faces, from which they were called Pa-hu-chas or Dusty-noses.

Per contra: During November, 1873, when I was at the former Winnebago Agency, Blue Earth County, Minnesota, I mentioned the above theory of the Ioway name to the intelligent Winnebago ex-Chief "Baptiste," the Half-Breed, who in his youthful wanderings had lived a considerable time on the Missouri amongst the Ioway. He smiled at

[58] Rev. William Hamilton and Rev. Samuel McCleary Irvin, Presbyterian missionaries to the Iowa and Sauk and Fox Indians located near the mouth of the Great Nemaha river. They established what was known as the Ioway and Sac Mission Press at their station in 1848, issuing therefrom several volumes now of great rarity including AN IOWAY GRAMMAR and THE IOWAY PRIMER, the latter in two editions. (See illustration). For a complete list of their writings see Pilling, BIBLIOGRAPHY OF THE SIOUAN LANGUAGES, p. 31 *et seq.* There is an autobiography of Hamilton in Nebraska State Historical Society REPORTS, Vol. I, 1885, first series.

it, and, in his broken English at first and then through ex-Interpreter Menaige, who was present, said, that the Ioway name meant *Dusty*, or Dusty Gray, *Heads*, and that it occurred in this way: Living on the Missouri as they had done in the earliest time: wandering away from it and then wandering back again; they were accustomed to bathe a great deal in its yellow-muddy waters; and that when they dried off after coming out of the water, the sediment of the water remained on their *heads* making them look *dusty* and *gray*; and this was the true reason they became the Pähutch'æ, or *Dusty-Head* Tribe. Baptiste said this was the accepted theory amongst the old people of the Ioway as to the way Pähutch'æ came to be their name. The Winnebago cognomen for them, which is Wähōtch'ærä, the *Gray-Ones*, is evidently but a modification of the same *Dusty-Head* idea: (in the Hōtchank'ærä language hōtch is *gray* and rähätch, *ashes*). And such modification is, also, I think the Dakota-Sioux name for them of Äyu'h'äpä, notwithstanding the Dakota-Sioux Lexicon gives it as meaning the *Drowsy-Ones*, and to doubt such authority may seem presumptuous. But, in these investigations I have noticed, that ab-

original nations, unless there is some special reason to the contrary — for instance a special enmity — (as the Chippeway name for the Sioux of Ōpwan′äk, "those whom we roast,") all endeavor to *translate* into their own vernacular the names of neighboring tribes, rather than adopt them bodily: a notable instance of which is, that the name *Saulteurs*, people of the *Sault* or *Leap* or *Rapids*, is repeated in idea but in different forms by both the Winnebago and the Sioux, the latter terming them Hähä′towa and the former Ræh′ätchē′rä, both meaning, alike, "*The Falls Dwellers.*" Sometimes, in these dialectical translations, the original meaning of the tribal name was correctly rendered, and sometimes not: the early French in fact, made frequent failures. Now, the Sioux were well acquainted with the Ioway. They were, at the advent of the whites, their allies and neighbors, living as the Ioway did in 1700, on the borders of Iowa and Minnesota, about the headwaters of the Blue Earth and Des Moines rivers:[59] though they soon wandered from there to the Missouri again. The Dakota must have known the name they called themselves, and the reason for it: and

[59] See the map by Waw-Non-Que-Skoon-a.

what more likely than that they should endeavor to render the idea it conveyed *literally* into their own language? May not the Sioux name for them, therefore, have been originally Äyu'h'äpä, deduced thus: Ä is the preposition *on* or *upon*; yu "as a prefix to *adjectives* and sometimes to nouns, it sometimes forms verbs, and means to *make* or *cause to be*" (Dakota-Lexicon); h'ä, is an *adjective*, meaning, (says the Lexicon) "*gray* or *mixed*, as black and white, the black appearing under the white, as in the badger;" and pä, signifying *head.* This combination would be literally, "upon — to cause — gray-mixed — the head:" which is exactly the idea that the Ioway themselves and the Winnebago also seek to convey by their respective names Pähutch'æ, the *Dusty-Heads*, and Wähōtch'ærä, the *Gray*, (through dust?) People.

EARLY HISTORY OF THE IOWAY

The earliest mention [60] of the Tribe is in Le Sueur's narrative of his expedition in

[60] See note 47. Several references are made to the Iowa tribe at an earlier date than here mentioned. Father Louis André, who came to Canada during 1669, and **Andre, 1676** was at Green Bay, Wis., from 1671 to 1681, designates the Nadoessi Mascouteins, which name was applied to the Iowa because of their relations for a time

1700 to the fancied copper mines [61] of *Riviere*

with the Sioux, as living about 200 leagues from that place, in 1676. (See article by Father A. E. Jones, in *U. S. Cath. Hist. Mag.*, No. 9, 1889). Father André died in Quebec in 1715.

Membré, 1680 Even before the date of Le Sueur we have a reference by Father Zenobius Membré in 1680, placing the Oto and Iowa in three great villages built near a river "which empties in the river Colbert [Mississippi] on the west side above the Illinois, almost opposite the mouth of the Wisconsin." More than this he appears to locate a part of the Ainove (no doubt Aioue) to the west of the Milwaukee river in Wisconsin.

Perrot, 1685 Perrot (MEMOIRS), apparently locates them, in 1685, on the plains in the vicinity of the Pawnee. Marquette's map of 1674-79 gives the Pahoutet (Iowa), Otontanta (Oto), Maha (Omaha) a position on the Missouri river, but this is done by mere chance and without authority. La Salle, writing Hennepin August 22, 1682, mentions both Oto and Iowa under Otontanto and Aiounonea.

[61] It has often been a matter for conjecture why Le Sueur should have given himself so much concern over a mine of "green earth" as the discovery does not seem to be one meriting a great amount of distinction. Not long since, however, certain mineral specimens of metallic substance, apparently a sort of iron or copper ore, were found in the banks of the Le Sueur river (so-called by J. N. Nicollet, and on a map published in 1773, the river St. Remi), near the confluence with the Blue Earth river. Penicaut in his relation speaks of the deposit extending many miles on the banks of the river (MINN. HIST. SOC. COLL., Vol. III, page 8), and it is therefore not improbable that the intrepid explorer had in mind something more real than colored marls of blue, green or yellow, which owed their color to the silicate of iron, and which were, when free from sand, highly prized and used for paint by the Indians. As an article of trade they were of value, but even this point does not fully explain the expedition. (See MS. in *Ministere des Col-*

de Vert, (the Blue Earth tributary of the Minnesota river), embodied in La Harpe's mss.[62] HISTORY OF LOUISIANA, parts of which including Le Sueur's NARRATIVE, have been recently published.[63] As to this mine, we are told in the mss. copy [64] in the Congressional Library of the RELATION OF PENICAUD, the shipwright who accompanied Le Sueur — "a man, (says Neill,[65] the erudite historian of

onies, Paris, Vol. XV, c. 11, fol. 39). In a letter from the Intendant Champigny to the French Minister, also in this collection in Paris, the former says, "I think that the only mines that he (Le Sueur) seeks in those regions are mines of beaver skins." For a lengthy sketch of the material first referred to, see MINN. HIST. SOC. COLL., Vol. I, 1902, reprint, also in Neill, HISTORY OF MINNESOTA, 3d edition, 1878, page 165, note.

[62] See note 50.

[63] In Shea's VOYAGES UP AND DOWN THE MISSISSIPPI, Albany, 1861 (1902).

[64] The manuscript here referred to was found in 1869 in Paris, among a collection of similar material, and purchased by the Library of Congress. It consists of 452 pages, antique writing, and was first published in Margry's DECOUVERTES, (ETC.), in French. Portions of it have been printed by the MINN. HIST. SOC. COLL., Vol. III, Part I, and the whole work included by B. F. French, in translation, in his HIST. COLL. OF LOUISIANA.

[65] Edward Duffield Neill, born Philadelphia, August 9, 1823., died St. Paul, September 26, 1893. Presbyterian minister in St. Paul, 1849-60; private secretary to President Johnson, 1865-69; consul to Dublin, 1869-70 and later president of Macalester College, St. Paul. Published extensively in American history and his HISTORY OF MINNESOTA (last edition, 1887), is

Minnesota) of discernment but little scholarship" — that:

M. Le Sueur had heard of the mine some years before while travelling in the country of the Aiaos — (or Aivoe: the name has been written twice: and the orthography is obscure,) — where he traded.

This acquaintance with the Ioway must have been achieved when, as chief trader,[66] he occupied the "factory" of "Fort Perrot" on the "left" or east bank of the Mississippi,[67] just below Point Le Sable, near the foot of Lake Pepin: which first trading post of

considered of highest authority. See Dr. Alexander Nicolas De Menil's LITERATURE OF THE LOUISIANA TERRITORY (St. Louis, 1904), for a sketch of this writer and of many others whose names are prominent in the history of the middle west.

[66] Le Sueur was commandant at Chequamegon for a considerable time, beginning in 1693. During that year he erected two forts, one near the present site of Red Wing, Minnesota, and one on Madeline Island, believing this necessary in order to keep open the Bois Brulé and St. Croix trading route. See WIS. HIST. COLL., Vol. XVI, page 173. For a sketch of Chagaouamegong (now corruptly written Chequamegon), see the excellent little volume by Rev. Chrysostom Verwyst, O. S. F., entitled MISSIONARY LABORS OF FATHERS MARQUETTE, MENARD, AND ALLOUEZ IN THE LAKE SUPERIOR REGION, 1886, pp. 181-182, also WIS. HIST. COLL., Vol. I, which gives the Indian nomenclature, showing the early form, Chegoiwegon.

[67] A mistake taken bodily from Neill's HISTORY OF MINNESOTA, first edition, which was corrected in a later edition to "Fort Perrot on the west side of the Mississippi, on a prairie, just below the expansion of the stream known as Lake Pepin."

the upper Mississippi was erected in 1683, by Nicholas Perrot [68] and M. le Sueur by order of Governor De la Barre,[69] of Canada, "to establish (says the historian Neill) friendly alliances with the Ioway and Dakota"; and this post was for years the only one in all that region, until Le Sueur himself, in 1695, built the "French factory" of "Isle Pelee," at the "right" bank, on Prairie or "Bald" Island, about ten miles below the St. Croix. The Ioway, (as will hereafter appear), occupied at that time a not very remote nor inaccessible location from Fort Perrot, in the region around and amidst the head waters of the Des Moines and Blue Earth rivers, and being allies of the Sioux, they doubtless

[68] Nicolas Perrot, one of the most prominent of the early voyageurs and very well acquainted with the northwestern tribes, gained their confidence and good-will from the beginning. He was born in 1644 and employed by the Jesuits from 1660-65, later connecting himself with the Ottawa fur-trade. He is probably better known, however, as an explorer, and in 1685 was employed by the government of Canada as commandant in the northwest. During his last years he composed his MEMOIRS which remained in manuscript until 1864, at which time they were published with copious notes by Tailhan. Perrot died August 13, 1717. See Stickney, PARKMAN CLUB PAPERS, Milwaukee, 1896.

[69] Pierre de Fevre de La Barre, successor of Frontenac, as governor of Canada, and in turn followed by Denonville. An ignorant and by no means worthy occupant of the position.

brought their furs and obtained their trading supplies of Le Sueur at this "Fort": and it is not improbable that Le Sueur (and his engages) also travelled in their country on hunting or trading expeditions.

In La Harpe's account of Le Sueur's long "voyage" up the Mississippi from its mouth to the "mine" with his "felucca,[70] two canoes and twenty men," [71] the Ioway are frequently mentioned. The first instance is when about the 14th [72] of July, 1700, as he passed the mouth of the Illinois, he "met three Canadian voyageurs, who came to join his band, and received by them a letter from Father Marest,[73] Jesuit, dated July 10, 1700, at the Mission of the Immaculate Conception of the Holy Virgin in Illinois:" of which the following is a copy:

I have the honor to write in order to inform you, that the Saugiestas have been defeated by the Scioux

[70] A small, square-ended barge equipped with both oars and sail.

[71] Nineteen men. La Harpe's NARRATIVE. Penicaud.

[72] *Ibid.* Gives the date as 29th.

[73] Gabriel Marest, S. J., who came to Canada in 1694 and died at the Kaskaskia Mission, September 15, 1714. Practically his whole life was spent among the Kaskaskia Indians of Illinois, once the leading tribe of the Illinois Confederacy, and he taught among them continually.

and the Ayavois.[74] The people have formed an alliance with the Quincapous, and some of the Mecoutins, Renards, and Metesigamias, and gone to revenge themselves, not on the Scioux, for they are too much afraid of them, but perhaps on the Ayavois, or very likely upon the Paoutees, or more probably upon the Osages, for these suspect nothing, and the others are on their guard. As you will probably meet these allied nations, you ought to take precaution against their plans, and not allow them to board your vessel, since they are traitors, and utterly faithless. I pray God to accompany you in all your designs.

This letter of Father Marest shows, that the Ioway were then in alliance with the Sioux, and establishes, that their Indo-*French* name of "*Ayavois*" was already pretty well understood: and that even their own name for themselves was not unknown, PAOUTEES, or — (to transliterate the French orthography into our Indian alphabet), — Päut'æs, was not far off from their true designation of Pähutchæs: though, curiously enough, they are held to be another tribe! The warning of this war-party given Le Sueur by the "Father" proved no false alarm; for just below the Wisconsin, "five

[74] "This does not accord with the general tradition that the Dakota were always enemies of the Sioux, nevertheless the name Nadoessi Mascouteins seems to have been applied to the Iowa by the earlier missionaries because of their relations for a time with the Sioux." Cyrus Thomas, BULL. 30, B. A. E., 1907.

Canadians" were met with, "descending from the Scioux to go to Tamarois," who, above the Wisconsin, had been fallen in with by a war-party of "ninety savages in nine canoes," being of "four different nations, the *Outagamis* [Foxes], *Saquis* [Saukes], *Poutouwatamis* and *Puans* [Winnebago], who had "robbed and cruelly beat them." Taking these five men with him as volunteers, Le Sueur proceeded up the river until he met this war-party near Black River, returning from an unsuccessful encounter with the "*Scioux*," and brought them to terms, and, being evidently too strong for them to maltreat or meddle with in any way, extorted a kind of apology from them for what they had done.

On the first of October Le Sueur finally reached his destination near his "*mine*." We extract from the narrative of his proceeding while here so much of it as refers to the Ioway:

> After he [Le Sueur] entered into BLUE river, thus named on account of the MINES of blue earth found at its mouth, he founded his post, situated in 44 degrees 13 minutes north latitude. He met at this place nine Scioux, who told him the river belonged to the Scioux of the WEST, the AYAVOIS [Ioways], and Otoctatas [Otoes], who lived a little farther off: that it was not

their [the "Scioux"] custom to hunt on ground belonging to others, unless invited to do so by the owners, and that when they would come to the fort to obtain provisions they would be in danger of being killed in ascending or descending the rivers, which were narrow, and that if he would show them pity, he must establish himself on the Mississippi, near the mouth of the St. Pierre, where the AYAVOIS, the OTOCTATAS, and the other SCIOUX, could go as well as them . . . Le Sueur had forseen that the establishment of BLUE river would not please the SCIOUX, . . . because they were the first with whom trade was commenced, and in consequence of which they had already quite a number of guns. . . On the 3d of October, they received at the fort several SCIOUX, among whom was WAHKANTAPE, chief of the village. Soon two Canadians arrived who had been hunting, and had been robbed by the SCIOUX of the east, who had raised their guns against the establishment which M. LE SUEUR had made on Blue river. On the 14th the fort was finished and named "Fort L'Huillier," and on the 22d two Canadians were sent out to invite the Ayavois and Otoctatas to come and establish a village near the fort, because these Indians are industrious [?] and accustomed to cultivate the earth, [?] and they hoped to get provisions from them and to make them work [!] in the mines.

An assertion, a hope and an expectation which rather proves, that Le Sueur knew nothing of these Indians from actual observation in their country, but only knew of them from report and by a few individuals

whom he probably met for trade at the posts at Forts *Perrot* or *Isle Pele*; for there is no evidence that they ever were "industrious," or given to "cultivating the earth" any more than other Indians: nor are they at this day. But, to continue our extracts:

> The same day [the 24th] the Canadians, who had been sent off on the 22d arrived without having found the road which led to the Ayavois and Otoctates.
>
> . . . On the 16th [of Nov.] the Scioux returned to their village, and it was reported that the Ayavois and Otoctatas were going to establish themselves towards the Missouri river, near the Maha [Omahaw], who dwell in that region.

In May, 1701, Le Sueur left Fort d'Huillier in charge of M. d'Evaque, a Canadian gentleman, with a force of twelve Frenchmen, while he himself in his felucca with the rest of his men returned to Mobile, carrying with him "three canoe loads," or "four thousand pounds," of the "green earth," supposed to be oxide of copper, but which was really from a kind of shelly marly strata, interposed between the fossiliferous limestone and the sandstone of that region, that was colored bluish-green by silicate of iron. We next find Le Sueur — (who it has been stated was the father of the three distinguished brothers D'Iberville, DeBienville, and Sau-

volle)[75]— in the summer of 1701 accompanying D'Iberville, the Governor of Louisiana, on his return to France, and assisting him while on shipboard in concocting a Memorial on the Mississippi Valley, addressed to the French government: in which D'Iberville says:

He [M. Le Sueur] has spoken to me of another, [nation] which he calls the Mahas, [Omahaw], composed of more than twelve hundred families [!], the Ayooues and the Octootatas, their neighbors, are about three hundred families. They occupy the lands between the Mississippi and the Missouri, about one hundred leagues from the Illinois. These savages do not know the use of (fire?) arms . . .

The memorial, (a manuscript copy of

[75] This statement is wholly without foundation. Iberville was the third son of a burgher of Dieppe one Charles Le Moyne, father of fourteen children, who migrated from his native country to Canada in 1640, at which place he joined the Jesuits. Sieur d' Bienville together with his brother were leaders in that conflict with the English in the Hudson Bay region (see Winsor, NARRATIVE AND CRITICAL HISTORY, Vol. IV), and it is not exaggeration to term Pierre le Moyne, Sieur d'Iberville, as one of the most noted Canadian naval officers of his time. His death occurred from yellow fever, July 9, 1706, at Havana. *Cf.* THE FIRST GREAT CANADIAN. By Charles B. Reed, Chic., 1910; also WIS. HIST. COLL., Vol. XVI. Certain writers affirm the relations between Sauvole and the others here mentioned, notably Gayarre, in his HISTORY OF LOUISIANA, Vol. I, page 58. Later authorities, however, as Hamilton, COLONIAL MOBILE, page 32, take opposite views. See note 51 for a sketch of Le Sueur.

which, quoted by Professor Neill in his Minnesota history, is in possession of the Historical Society of that State), contains the first *attempt* we have upon the record at a *Census* of the Tribes of the Mississippi, and partially of the Missouri Valleys: made thirty-four years before the French Census of the Cass manuscript[76] — a census formerly claimed as being the very first extant — so claimed by Schoolcraft, in the third volume of his COLLECTIONS.

Penicaud, the carpenter, states, that D'Evaque and the men Le Sueur left in charge of the Blue Earth post, abandoned it, and returned to Mobile [arriving there on the 3d of March], 1703, having left, as they alleged, on account of being warred upon "by the nations of Maskoutens and Foxes," and "seeing that he was out of powder and lead." Le Sueur for several years after his operations on the Blue-Earth was kept busy leading expeditions against the Natchez and other Indians of the southwest; and is

[76] Gen. Lewis Cass, on his return from France in 1842, brought certain French manuscripts among which was a census of Indian tribes, compiled by one M. Chauvignerie. Schoolcraft gives this in full in his monumental work on the Indians of North America. (Vol. III, pages 553-557).

said to have died[77] on the road during one of them.

Some further information in regard to the Ioway is gathered from a chart of the northwestern part of Louisiana, by "WILLIAM DE L'ISLE, *de l'Academy Royale des Sciences, et Premier Geographe du Roy: a Paris*: 1703" in the preparation of which Le Sueur probably assisted by his notes and observations.[78] A section of this map, (lithograph-

[77] There is no authority for this statement. See note 50. Le Sueur came to Canada as a young man and became a fur trader. During 1693 and for a few years thereafter he was commandant at Chequamegon and discovering lead mines on the upper Mississippi he made efforts to secure permission to work them, but without success. Little is known of his last years and his death occurred while on the ocean, probably before 1710.

[78] It is doubtful that Le Sueur gave assistance as here stated. The map in question is CARTE DU CANADA OU DE LA NOUVELLE FRANCE ET DES DECOUVERTES QUE Y ONT ETÉ FAITES. Par Guillaume Del'Isle. Paris, l'auteur 1703. (19½ x 25½). There is a reproduction, reduced, in Neill's MINNESOTA, 3d edition, and Milburn's THE LANCE, CROSS AND CANOE, p. 72, on which is to be found the following note:

"The manuscript from which the above Map was prepared, was found in the 'Bibliotheque du roi,' in Paris in a volume of La Harpe's journeys of 1718-1722. It is said to bear date the year 1700. If so, it is evident that after the original preparation and before publication some one has added matter subsequently ascertained, for the Map above contains items of as late a date as 1717. Also is to be noted the fact that while all the other parts of the Map are in the French language, one single English phrase is to be found in the lower right-hand

ed for Neill's History of Minnesota), shows a traders trail marked "*Chemin des Voyageurs*," across the State of Iowa, commencing at the Mississippi, a few miles below the mouth of the Wisconsin, and following west by a little north until in the vicinity of Spirit Lake, it struck just below the lowest of the lakes which are at the head of the Little Sioux river, upon which lower lake is marked "Village des Aiaoues *ou* Paoutez" (Pähutch'æ); then continuing due westward towards the Big Sioux this *Chemin du Voyageurs* bends a little southward towards the mouth of that river; on which river, near the Missouri, three or four villages of "*Maha*" (Omaḥaw), are marked. Besides these a couple of minor "*Aianouez*" villages are likewise set down at the west end of the *Che-*

corner, to-wit: 'De Soto landed 31 May, 1538.' This would indicate that some one other than the original draftsman had taken part in its creation and at a time subsequent to its original preparation."

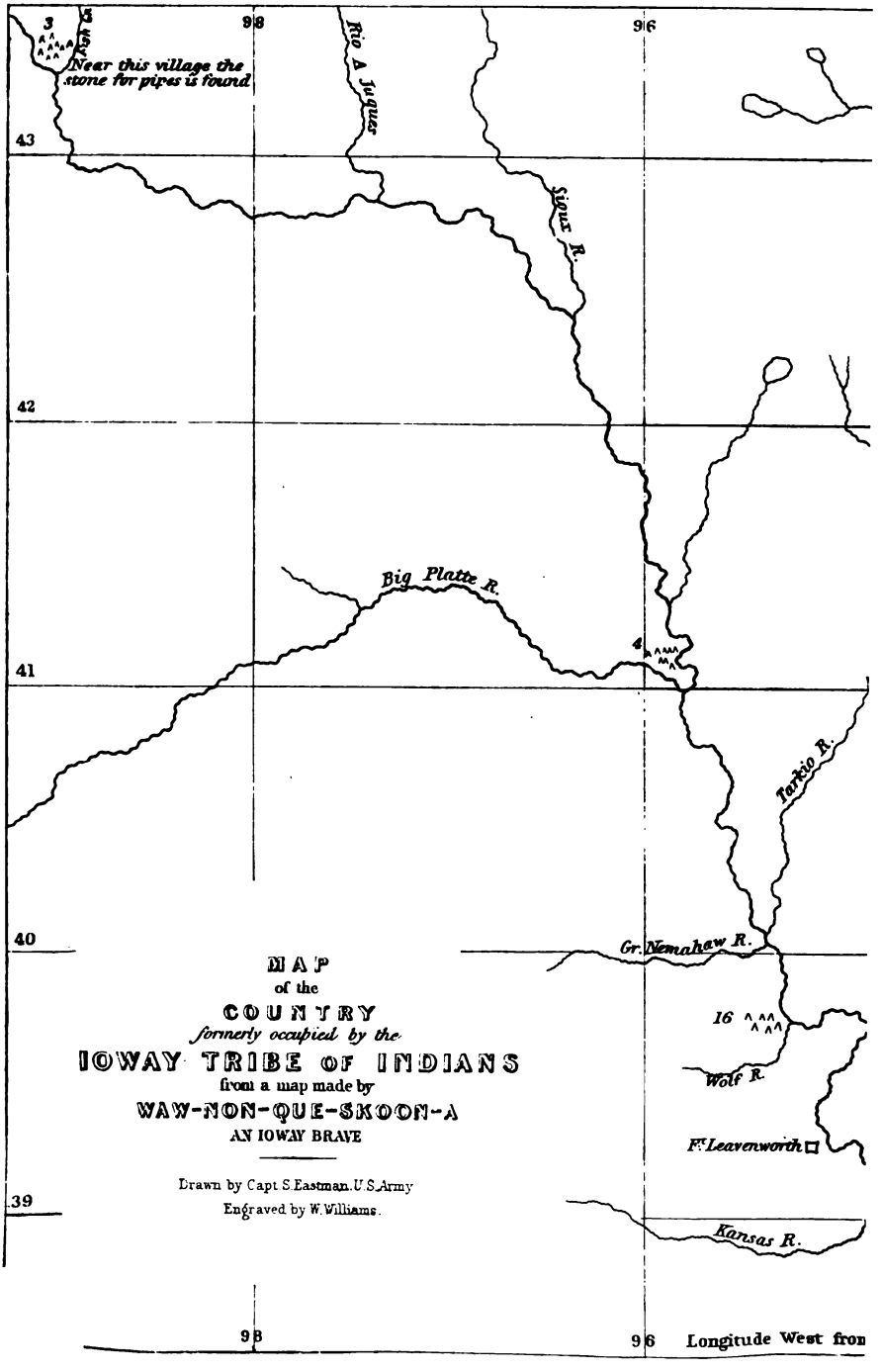
Claude and Guillaume Delisle — father and son — were the most noted French cartographers of their day. There have been reissues of the map in question, corrected to date. For a sketch of Delisle see C. A. Walckenaer, VIES DE PLUSIEURS PERSONNAGES CÉLÉBRES, 1830; and Vincent Dutouret, EXAMEN SUR TOUTES LES CARTES GENERALES DES QUATRE PARTIES DE LE TERRE, MISES AU JOUR, PAR FEU DELISLE, DUPUIS 1700, JUS'QU EN 1725, POUR SERVIR D'ECLAIRCISSEMENT SUR LA GEOGRAPHIS, 1728.

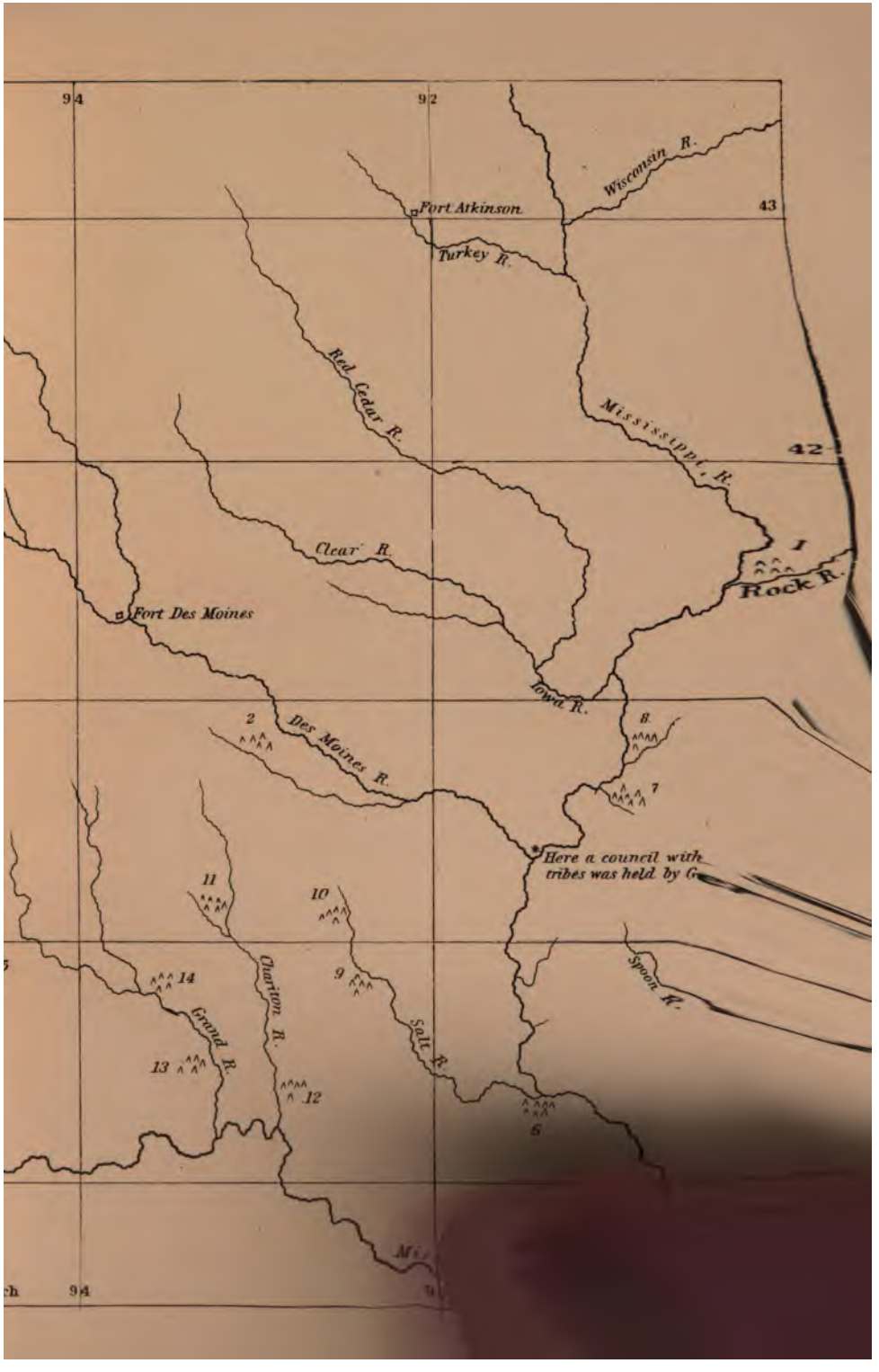
min des Voyageurs where it strikes the Big Sioux, which is apparently about the junction of "Fish Creek" with it: [See Wawnon-que-skoon-a's map of Ioway migrations in Vol. III, Schoolcraft, page 256],[79] and again further westward, considerably beyond the western termination of the "*Chemin*" on the James River, four minor villages of "*Aiaouez*" are also noted: while far south by a little east of the first mentioned main "Village des Aiaoues *ou Paoutez*," upon the north or "left" bank of the Missouri river at a point nearly due west from the mouth of the "*Des Moines ou le Moingona*," we find located the "Yoways," and a few miles above them on the same side, the "Les Octotata": which locations were not a great distance from the spot where the Ioway and Otoe now live upon one common "Reservation," on the opposite side of the Missouri just within Nebraska.

ANTE-WHITE HISTORY OF THE IOWAY

For the history of the Ioway before the whites knew them, there is no data, beyond language and ancestral beliefs and customs, except their own vague traditions or those

[79] Plate 30.


3
Near this village the stone for pipes is found
Rio A Juques
Sioux R.
Big Platte R.
4
Tarkio R.
Gr. Nemahaw R.
16
Wolf R.
Ft. Leavenworth
Kansas R.
43
42
41
40
39
98
96
MAP
of the
COUNTRY
formerly occupied by the
IOWAY TRIBE OF INDIANS
from a map made by
WAW-NON-QUE-SKOON-A
AN IOWAY BRAVE
Drawn by Capt S. Eastman. U.S. Army
Engraved by W. Williams.
Longitude West from


94
92
Wisconsin R.
Fort Atkinson
43
Turkey R.
Red Cedar R.
Mississippi R.
42
Clear R.
1
Rock R.
Fort Des Moines
Iowa R.
2
Des Moines R.
8
7
Here a council with
tribes was held by G
11
10
Spoon R.
14
9
Charitan R.
Grand R.
Salt R.
13
12
6
Mi
94
9

equally vague and uncertain of other tribes. The Reverends William Hamilton, and S. M. Irvin, their missionaries, communicated to Schoolcraft [80] in 1848, this statement of "an old Ioway Indian [aged] about sixty years or more."

About sixty-six years ago, we lived on a river, which runs from a lake to the Mississippi, from the east, and on the east side of that river. Our fathers and great fathers lived there for a long time, as long as they could recollect. At that time we had about four hundred men fit to go to war, but we were then small to what we had been. Our fathers say, as long as they can recollect, we have been diminishing. (This is a usual Indian complaint: in most instances an unfounded one). We owned all the land east of the Mississippi. (This usual Indian claim of very extended possessions has generally very little foundation in fact). Whatever ground we made tracks through, it was ours. Our fathers saw white men on the [great?] lakes about 120 years ago; [Nearer 200 probably]; do not know where they came from. About the same time we first got guns. We were afraid of them at first, they seemed like the "Great Spirit." Our fathers also, at the same time, for the first received iron, axes, hoes, kettles and woollen blankets. We, the [present] old men of our nation, first saw white men between forty and fifty years ago, near the mouth of the Missouri.

The same missionary gentlemen, in the

[80] Vol. III, page 262.

same paper, make these observations, which every one who has ever engaged in Indian researches, or in inquiries of the Indians themselves, will endorse as entirely correct:

> In tracing their history, religion, &c., it will be exceedingly difficult to proceed with certainty and satisfaction, from the differences we find in the notions of different individuals: *e. g.* today we will sit down with an old Indian, who will enter into a plausible detail of their history, or religious belief, or some traditions of their fathers. Another of the same age and patriarchal rights will give quite a different statement about the same things; or perhaps the same individual would tomorrow give his own story quite a different shade. This is the reason why the reports of the transient observers vary so much. It requires long acquaintance, and close observation, to arrive at anything like just conclusions on these points; and it is only by collecting different and conflicting notions, and balancing them, that we can find which prevails.

Now, in regard to the story of the "old Ioway Indian" above quoted, it may be remarked that it is quite certain the Ioway Tribe did not "about sixty years" previous to 1848, that is, in 1788, live anywhere on the east side of the Mississippi, nor had they for more than a hundred years before 1848, and it is doubtful if they had ever done so since the advent of the whites upon the great lakes. But though documents extant nega-

tive this story of the "old Ioway Indian" as to *time*, may there not be in this statement the shadowy tribal recollection of the period when they were a Band of the Hōtchankærä or Winnebago, and lived near them? This lake and river "east of the Mississippi," their former residence, may have been *Mille Lacs* and its outlet in Minnesota, subsequently the home of the Sioux when first visited by De Groseilliers and Raddison,[81] and then by

[81] For an extended account of the Radisson-Groseillers controversy see MEMOIRS OF EXPLORATIONS IN THE BASIN OF THE MISSISSIPPI, Vol. VI, MINNESOTA, by J. V. Brower, and particularly RADISSON AND GROSEILLIERS, by Henry Colin Campbell, issued as No. 2 of the *Parkman Club Publications*, Milwaukee, 1896.

Pierre Esprit Radisson was a native of St. Malo in Brittany and in 1651 settled with his parents at Three Rivers on the St. Lawrence. Medard Chouart, Sieur des Groseilliers, was born in Brie, France, though the exact dates in both cases are not known. It is supposed that these two adventurers died in Great Britain at an advanced age as they had served in the interest of the French and British as policy dictated. In the Minnesota monograph above referred to, Mr. Benjamin Sulte, one of the leading Canadian authorities on the early French explorations, gives in detail a vast amount of highly important material concerning the Radisson-(Chouart) Groseillers connection and a more popular though somewhat biased exposition of the same subject is given by Miss Agnes C. Laut in her PATHFINDERS OF THE WEST, part I.

Radisson's highly important account of his wanderings are in manuscript in The Bodleian Library, and include the record of his first four voyages, including two journeys westward in

DuLuth [82] and Hennepin? or the Chippeway River? or the Wisconsin? or *Rock River*? Traditions of the Santee [Esanyätē] Sioux who up to 1852 occupied the upper Mississippi in Minnesota allege that when they emigrated from the North the Ioway were in possession of the region around the mouth of the Minnesota river, and that they drove them away. On this head, two of their reliable missionaries, Reverends Dr. Williamson and G. H. Pond, have communicated articles to the Minnesota Historical Collections.

company with Groseilliers, and his subsequent Hudson Bay experiences are in the British Museum. In 1885 *The Prince Society* of Boston published the work in its entirety and to the lasting benefit of American history.

For further reference to this matter see WIS. HIST. COLL., Vol. XI, and also the same Society's PROCEEDINGS, for 1895.

[82] Daniel Greysolon du Luth (Lhut) was for a time commandant of the northwest. Coming to Canada as an officer from France about 1676 he conducted an expedition against the Sioux in 1678 and a year later took formal possession of their country for France. He spent several years as an explorer and fur trader, and in 1689 returned to the St. Lawrence. His death occurred in 1710. See MINN. HIST. COLL., Vol. I. His name is spelled Du Luth, Du Lut, Dulhut, De Luth, Dulud and Du Luhd in the old documents. The city of Duluth, St. Louis Co., Minnesota, founded in 1856, was named after the explorer at the suggestion of Rev. J. G. Wilson of Logansport, Indiana. See Stennett, HISTORY OF THE ORIGIN OF THE PLACE NAMES CONNECTED WITH THE C. & N. W. R. R., ETC., Chic., 1908.

Mr. Pond writes, in the number for 1852, pages 23 and 24, as follows:

Takoha, the old war prophet, says that the Iowa Indian never occupied the country around the mouth of the Minnesota river. He affirms that it once belonged to the Winnebagoes who were long ago driven from it by the Dakotas — a few others of the Dakotas agree with Takoha. But Black Tomahawk, who is by some of the most intelligent half-breeds considered the best Mdewakantonwan traditionist, says that in the earliest years of the existence of the Dakotas they became acquainted with the Iowa Indians, and that they lived in a village at the place which is now called Oak Grove, seven or eight miles from Fort Snelling, on the north side of the Minnesota river. The numerous little mounds which are to be seen about Oak Grove, he says, are the works of the Iowa Indians.

The old man says that in ancient times, when the Dakotas had no arms but the bow and stone or horn headed arrows, and used knives and axes manufactured from the same materials, these little mounds which we now see at the place above named were the dwellings of the Iowas. They were the enemies of the Dakotas, who used occasionally to make a warpath from Mille Lac, where they then resided, down to the Iowa village, and carry off with them scalps, which made glad the hearts of their wives and daughters. The strife between the two nations eventually became desperate, and the gods, who are always deeply interested in Indian wars, espoused the cause of the Dakotas.

The thunder, which the Dakotas believe to be a winged monster, and which in character seems to

answer very well to the Mars of the ancient heathen, bore down upon the Iowa village in a most terrible and god-like manner. Tempests howled, the forked lightnings flashed, and the thunders uttered their voices; the earth trembled; a thunderbolt was hurled at the devoted village, which ploughed the earth, and formed that deep ravine near the present dwelling of Peter Quinn. This occurrence unnerved the Iowas, and the Dakotas, taking advantage of it, fell upon their enemies and drove them across the Minnesota river and burned up their village.

The Iowas then built another village on the south side of the river near the present planting grounds of Grey Iron, where they remained till the Dakotas obtained firearms, when they fought their last battle with them in Minnesota, on Pilot Knob, back of Mendota. The Iowas who escaped on this occasion fled and erected their next village at the mouth of the Iowa river, from which they were again eventually driven by the Dakotas towards the Missouri. The old man from whom we gather the substance of what has gone before says that these mounds are the remains of the dwelling houses of the ancient Iowas. Some say that they are not the remains of the dwellings of the Iowas, but those of some other people with whom tradition does not acquaint them; and others still say that they are ancient burial places.

The following two or three facts may not be without interest to the reader. Some six years since, Mr. Quinn of Oak Grove removed the earth of one of these mounds at the same place where Black Tomahawk says the ancient Iowa village stood. As the earth was removed on a level with the natural surrounding surface, charred poles and human bones were found.

It was easy and natural for the imagination to supply the rest, and make the fact corroborate the tradition of the old man, when he says that the Iowas constructed their houses by leaning poles together at the top and spreading them at the foot, forming a circular frame, which they covered with earth. In one of these houses a man or woman had been killed, and the timbers of the house fired, which, of course, would let the earth fall in upon the dead body and burning poles.

Dr. Williamson, on page 10 to 12, of the Minnesota Historical Collections of 1856, says:

We think it is sufficiently manifest that the Sioux occupied the better part of Minnesota when Europeans entered it, a little after the middle of the seventeenth century. It does not, however, appear that they were the first, much less the only inhabitants of the country. Their common and most reliable traditions inform us, that when their ancestors first came to the Falls of St. Anthony, the Iowas — whom they call AYUHBA [Drowsy] — occupied the country about the mouth of the Minnesota river, and the Shiens, called by the Dakotas SHA-I-ENA, sometimes written by the French Chaienne, and by others Shiene, dwelt higher up on the same river. We cannot pretend to determine with certainty at what time the Sioux first came to the Falls of St. Anthony; but may say, with confidence, it was a long time ago, probably before the discovery of America by Columbus. One of the best informed men concerning their traditions that I have met with among the Dakotas, who has been dead more than ten years, when questioned on this point, told me, that they sup-

posed it to be at least equal to the lifetime of four old men, who should live one after the other; and as an example of an old man, named his father, who, I suppose, was at the time at least eighty years old, [which would make the time three hundred years.]

The Winnebagoes, Otoes, and Omahas, have been named among the nations driven by the ancestors of the Dakotas from the Minnesota valley. I have not found any evidence, satisfactory to my mind, that the Winnebagoes ever had a home in this Territory prior to their late removal into it by the United States government. As respects the Otoes and Omahas it seems not improbable that they were reckoned as a part of the Dakota nation, when the Sioux first hunted on the banks of the Mississippi, and for some time after. The Anthontantas, mentioned as a part of the Nadouesiouz, by Hennepin, were probably the same people as the Otoctatas, mentioned in connection with the Ayavois, as owners of the country about Blue Earth river, in the fragment of Le Sueur, preserved by La Harpe, and again some further on, as having recently left their village in that neighborhood, and settled near the Mahas on the Missouri river, and it is highly probable that the Otoctatas of Le Sueur, are the same people now called Ottoes or Otoes. The Mawhaws, Shiens and Schiannesse, are mentioned by Carver, as bands of the Naudowessiex of the plains. Thus it appears that the Shiens, the Iowas, the Omahas and the Ottoes, were the earliest inhabitants of Minnesota of whom we have any written or certain traditional account. I have neither seen nor heard of any artificial mounds, ancient fortifications, or monuments of any kind in or near the Minnesota valley, which might not have been constructed by these Indians. Such mounds are prob-

ably as numerous in the lower part of the valley of the Minnesota, and the contiguous part of the Mississippi, as anywhere else between the Alleghany and Rocky Mountains; but they are very small, compared with those near the Ohio, not to speak of those farther south. Some of them are still used by the Dakotas, as burying places for their dead, and in this way are receiving a small increase almost every year. The situation of many others indicates that they had a similar origin.

But by far the most numerous class appear from their size and situation, to be what Dakota tradition says they are, the remains of houses, made of poles and bark, covered with earth, such as were a few years since, and probably still are, the habitations of the Mandans, and some other tribes living on the Missouri. . . Mounds of this class are found in clusters, of from less than half a dozen to upwards of fifty, arranged irregularly as we find the bark houses of the Indians at present. Their base usually approaches to an oval form. Their length is from ten to forty feet, and a few exceed this, with a height of from one or two feet, to three or four. Very few of this class exceed four feet; though some of those used for places of sepulture are more than twice that height. Back of them we find the land level, or nearly so, dry and fertile. In front it descends towards some water, and almost always there is a lake or morass in sight, indicating that the inhabitants depended for a subsistence partly on cultivating the earth, and partly on water fowl or roots, which they obtained from wet swampy land. Several clusters of such mounds may be seen about Oak Grove, where the Dakotas say the Iowas lived, when their ancestors first came to this

country. The path from Mendota to Shakopee, or Prairieville, passes through several. One large one, a little south of what has been called Black Dog's or Grey Iron's village, where the IOWAS are said to have resided after they were driven from Oak Grove. Another is not far from the tamarack swamp below Shakopee. Many may be found on the bluffs of the Mississippi and Lake Pepin. Such mounds are very numerous in the prairie near the mouth of Cannon river.

It is somewhat remarkable that the Iowas, whose language shows that they are descended from the same stock as the Dakotas, should have been viewed and treated by the Dakotas as enemies. While the SHIENS, who Gallatin says have a language kindred to the Algonquin, were received as allies, and though speaking a different language were long, if they are not still counted as a part of the Dakota nation. Hence their name, Sha-i-e-na in the Ihanktonwan dialect, being equivalent to Sha-i-api in the Isanyati [missionary special alphabet spelling][83] both applied to those who speak a different language from the Dakotas, and applied especially to Shiens, because all others speaking a different language were counted as enemies. It is also worthy of remark, that notwithstanding the hostility between the Iowas and Sioux, the former, who are called by the latter Ayukba, (they sleep, or "sleepy ones"), from which we probably got Iowa, remain much nearer their original location than the Shiens, or any of the other tribes, who dwelt in the Minnesota valley before the Dakotas.

When the Dakotas first came in contact with the

[83] Foster's interjection.

Shiens, I have not been able to learn, farther than that the Shiens formerly planted on the Minnesota, between Blue Earth and Lac-qui-Parle, whence they moved to a western branch of Red River of the North, which still bears their name; being called by the Dakotas who hunt in that region, Shai-e-na-wojupi, ("the place where those of another language plant"). The various spellings of this name, all show plainly their origin from the Dakota name. From this planting place on the Chaienne, or Shienne of the North, this people removed across the Missouri, where they gave their name to another river; and having ceased to cultivate the soil, it is said they now hunt on the head waters of the Platte and of the Arkansas. From their retiring so rapidly, it is probable that the Shiens had not occupied the Minnesota valley long before the arrival of the Dakotas, and that the first inhabitants of it, if not the Iowas, were Otoes, Omahas, or some other family of the Dakota stock. The languages of the tribes just named, as well as of the Winnebagoes and Osages, are so similar to the Dakota, as to indicate a common origin. In the languages of the Mandans, Minetares and Crows or Upsarakas, so many Dakota words have been found, as to render it highly probable, that they also, in part at least, belong to the same stock. . .

Various circumstances, . . . indicate that the Sioux resided long in the region where Hennepin found them. Many of them suppose that they originated there. They [the modern Sioux],[84] have a tradition, however, that their ancestors came thither from the Northeast, where they had resided on a lake. It has

[84] Foster's interjection.

been generally supposed, that the lake referred to in this tradition, is Rainy lake, or Lake of the Woods. It is more probable, however, that it was the northern shore of Lake Superior, or Hudson's Bay, or some of the lakes between those large expanses of water. The Ojibwas have a tradition, that their ancestors drove the Sioux from the shores of Lake Superior.

In Schoolcraft's COLLECTIONS, Volume III, page 256, there is presented a map drawn by the Ioway Missionaries, the Reverends Hamilton and Irvin, from the rough draft of "WAW-NON-QUE-SKOON-A," an Ioway brave, showing the successive migrations of the tribe: their starting point being given from the mouth of Rock River in Illinois: which last named river, it may be observed, answers exactly the description of the one on which was the ancient or first residence of the Tribe mentioned in the tradition before given as being "a river which runs from a lake to the Mississippi from the east, and on the east side of that river:" Rock river heading as is well known in the "Four Lakes" upon the banks of one of which Madison, the capital of Wisconsin, is built, and also in another, Lake Koshkonong; which lakes, however, did not become the seat of the Winnebago until long after they were known to the whites. The letter-press description

of this map of the "Migrations of the Ioway," Vol. III, at page 257, of Schoolcraft, we here copy, with additional explanations, inserted in brackets:

The object of Waw-non-que-skoon-a was to denote the places where the Iowas had lived during the sixteen migrations which preceded their residence at their present location, the Missouri; and, in truth, it nearly exhausts their history. The marks to denote a fixed residence, are a symbol for a lodge. These are carefully preserved, with their exact relative position. Their order, as given, is also preserved by figures. Could eras be affixed to these residences, it would give entire accuracy to the modern part of their history.

As it is, it depicts some curious facts in the history of predatory and erratic tribes, showing how they sometimes crossed their own track, and demonstrates the immense distances to which they rove.

The earliest date to which their recollection extends, as indicated by location No. 1, is at [or near] the junction of Rock river with the Mississippi. This was, manifestly, in or very near Winnebago territory, and confirms the traditions of several of the Missouri tribes (vide Fletcher's paper), [and also of the Ioway Indian aged "sixty years or more"]. From this point they migrated down the Mississippi to the river Des Moines, and fixed themselves at No. 2, on its south fork. [eighty miles above the mouth]. They next made an extraordinary migration, abandoning the Mississippi and all its upper tributaries, and ascending the Missouri to a point of land formed by a small stream, on its east shore, called by the Indians Fish creek, which flows in from the direction of, and not

far from, the celebrated Red Pipe stone quarry, on the heights of the Coteau des Prairies. No. 3.

They next descended the Missouri to the junction of the Nebraska, or Great Platte river, with that stream. No. 4. They settled on the west [or right] bank, keeping the buffalo ranges on their west. They next migrated still lower down the Missouri, and [crossing to its left side], fixed themselves on the head-waters of the Little Platte river. [not far from Fort Leavenworth], No. 5.

From this location, when circumstances had rendered another change desirable, they returned to the Mississippi, and located themselves at the mouth of Salt river. No. 6. Here passed another period. They next ascended the Mississippi, and settled on its ["left"] east bank, at the junction of a stream in the present area of Illinois. [about midway between the Des Moines and the Ioway]. No. 7. Their next migration carried them still higher on that shore, [nearer the mouth of the Ioway] to the junction of another stream, No. 8, which is well nigh — [within fifty or sixty miles], to their original starting point at No. 1.

They receded again to the south and west, first fixing themselves on Salt river, No. 9, above their prior site, No. 6, and afterwards changing their location to its very source. [about thirty miles higher]. No. 10. They then passed, evidently by land, [about sixty miles due west], to the higher forks of the river Chariton, of Missouri, No. 11, and next descended that stream to near its mouth. No. 12. The next two migrations of this tribe were [about thirty miles] to the west valley of the Grand river, and then to its forks. [twenty-five miles from them]. No. 14. Still continuing their general migrations to the south and west,

they chose the east bank of the Missouri, opposite the present site of Fort Leavenworth, No. 15, and finally settled on the west bank of the Missouri, [on their Reservation] between the mouth of the Wolf and Great Namahaw, No. 16, where they now reside.[85]

These migrations are deemed to be all of quite modern date, not excepting the probable period to which well-known tradition could reach. They do not, it would seem, aspire to the area of their ancient residence on the lower and upper Iowa rivers, and about the region of St. Anthony's falls.[86]

We are taught something by these migrations. They were probably determined by the facility of procuring food. They relied, ever, greatly on the deer, elk, and buffalo. As these species are subject to changes, it is probable they carried the Indians with them.[87] It is not probable that their locations were of long continuance at a place. Not over a dozen years at a location, on the average. It might be longer at some places, and less at others. This would not give a period of

[85] See note 49.

[86] See the treaty of 1824 (Appendix B) for migration. Maximilian says that "the Ioway [Iowa] dwelt on the Grand river till 1827, when they removed to the Little Platte river." Clark's reprint of the TRAVELS, Vol. I, p. 245. Later on in the same volume, he writes of this tribe: "On the northern bank, seven miles up that [the Little Platte] river, are the villages of the Ioway Indians. . ." No doubt the tribe had journeyed in this direction after the troubles of the Black Hawk War in 1832.

[87] See Hornaday, THE EXTERMINATION OF THE AMERICAN BISON, 1887, and Allen, THE AMERICAN BISONS, LIVING AND EXTINCT, 1876.

more than 180 years, before their arrival at their present place . . .[88]

It is not probable that the game-pursuing Indians were more fixed in their ancient, than in their modern locations. Indeed, the very reverse is true; for the modern hunter tribes avail themselves of the proximity of military posts, and out-settlements, to guard themselves from the approaches of hostile bands.

The population of the Iowas, as given at early dates, is very uniform, having evidently been copied by one writer from another. In some ancient MS. data in the Royal Marine Office, at Paris, which were submitted to the inspection of the American Minister (General Cass) in 1842, their numbers were put down, for about 1730, at 1100. When Colonel Bouquet marched over the Alleghanies against the western Indians, in 1764, the same numbers were used. Each of these dates assigns their residence to the Missouri, and there had, evidently, no recent information been received. The French alone were at that time in communication with them, and their alliance with the western Indians, in this war, made it impracticable to obtain further data.

By the official returns made to the Indian Bureau, in 1848, they are stated at "a fraction under seven hundred and fifty souls," but in Sub-Agent Vaughan's report in the fall of the same year, 669 is the enumeration.[89] In the report of 1844 their census is

[88] In 1876. Marquette found them in 1673 at the mouth of the Des Moines river. This, as will be seen, was their first location.

[89] Report of Albert J. Vaughan, sub-agent of the Great

stated at 470. In 1701,[90] D'Iberville's memorial[91] to France says:

the Ayooues and the Octootatas, their neighbors, are about 300 families. [In M. Chauvignerie's Report[92]

Nemaha agency, published in the REP. OF THE COMM. OF IND. AFFAIRS, 1849, p. 143, Washington, 1850. Vaughan says, "According to the census of last spring payment of annuities, the Iowas numbered 802, and the Sacs and Foxes 128". (*Communicated in a letter from Mr. F. W. Hodge, Chief of the Bureau of American Ethnology*).

[90] This should be 1702. — ED.

[91] The MEMORIAL here referred to is in manuscript and among the archives of the government, at Paris. It is one of the most valuable documents on the subject of early nations and country of the Mississippi, and portions of it have been transcribed and translated for the MINN. HIST. SOC. COLL., Vol. I, p. 279, 1850-56 (reprint 1902). The full title of the work is as follows: MEMORIALL OF M. D'IBERVILLE UPON THE COUNTRY OF THE MISSISSIPPI, THE MOBILE AND ITS ENVIRONS, THEIR RIVERS, INHABITANTS AND THE COMMERCE WHICH COULD BE CARRIED ON IN LESS THAN FIVE OR SIX YEARS IN SETTLING IT. The quotation by Foster, given above, has been proof read to correspond with the translation here mentioned, and includes only the line preceding the brackets.

[92] This enumeration as included in Schoolcraft's INDIAN TRIBES, has been variously assigned to different authorities. O'Callaghan supposes it to be by Joncaire, but Thwaites proves otherwise, as Joncaire was on the Ohio at the time and not at Mackinac. Schoolcraft relies on the note which he says was on the original manuscript, that the compilation was by Chauvignerie — i. e., Michel Maray, sieur de Chauvignerie, an interpreter employed at the post — and Thwaites comes to the final conclusion that it was done by Celeron, the Younger, commandant at Mackinac at this date, and particularly well acquainted with the Indian tribes. See WIS. HIST. SOC. COLL., Vol. XVII.

of the Census of tribes, made to the French government in 1736, the "Ayouas" are put down at 80 warriors].

In the report of the Indian Bureau for 1874, the Ioway and Otoe together, including some Sauk and some Missourie, numbered 864 persons.

It is recorded, that there were ten Ioway ("Ayeouais") with Montcalm and the French Army at the seige of Ticonderoga in July, 1757, and also 48 Winnebago ("Puants")— De Tailly being their joint Interpreter.

According to Lieutenant Zebulon M. Pike's report of 1806,[93] the "Aiowais" were called by the French, colloquially, "*Ne Perce*"; which was probably "*Nez Perce*," Pierced or Perforated Noses:[94] the first syllable of Pähutchæ, their own tribal name, being translated *nose*, which in some word-relations would be correct; while probably the last two syllables — ru'tchæ — were deemed to be in the sense of Kēru'tchæ, a word signifying to *divide* or *part*. This was a near enough translation for the early French traders, who were not particular.

[93] 1806 — should be 1810.

[94] In Thwaites, ORIGINAL JOURNALS OF LEWIS AND CLARK, Vol. VI, p. 91, a reference is made to the "Ne persa" (i. e., Nez Percés;) and this is given as a trader's nickname.



MA-HAS-KAH, THE YOUNGER

APPENDICES

APPENDIX A

THE IOWA CAMPING CIRCLE

The camping circle among the Iowa was usually divided into two half circles, each occupied by two phratries of four gentes each. These regulated the hunt and numerous other tribal affairs during the four seasons, the first phratry taking the lead during Autumn and Winter; the second during Spring and Summer.

The list which follows was prepared in part by Rev. William Hamilton about 1880 and before his death communicated to the late J. O. Dorsey, who added a considerable number of gentes and subgentes, some further assistance being obtained through the aid of a delegation of Iowa while on a visit to Washington.

FIRST PHRATRY

GENTES	SUBGENTES
1. Tu′-nan-p′in, Black Bear. Tohin and Çiɣre wonañe were chiefs of this gens in 1880. Tohin kept the sacred pipe.	1. Ta′-po-çka, a large black bear, with a white spot on the chest. 2. Pŭn′-xa çka, a black bear with a red nose; literally, Nose White. 3. Mŭn-tci′-nye, Young black bear, a short black bear. 4. Ki′-re-koó′-qo-toe, a small reddish black bear, motherless; it has little hair and runs swiftly.

2. Mi-tci'-ra-tce, Wolf..... Ma'-hiⁿ was a chief of this gens.	1. Cūⁿ'-taⁿ ɕka, White-wolf. 2. Cūⁿ'-taⁿ ɕe-we, Black-wolf. 3. Cūⁿ'-taⁿ ɋo'-ɻɔe, Gray-Wolf. 4. Ma-ŋyi'-ka-qɕi', Coyote.
3. Tee'-xi-ta, Eagle and Thunder — being gens.	1. Na'tci-tce', i. e., Qra'-qtci, Real or Golden eagle. 2. Qra'hūñ'-e, Ancestral or Grey eagle. 3. Qra'ɤre'-ye, Spotted-eagle. 4. Qra pa caⁿ, Bald-eagle.
4. Qo'-ta-tci, Elk; now extinct. The Elk gens furnished the soldiers or policemen.	1. Uⁿ'-pe-xa qaⁿ'-ye, Big-elk. 2. Uⁿ'-pe-xa yiñ'-e, Young-elk (?). 3. Uⁿ'-pe-xa ɔre'-ɻɔe yiñ'-e, Elk-some-what-long. 4. Ho'-ma yiñ'-e, Young elk (?). The difference between Uⁿpexa and Homa is unknown. The former may be the archaic name for "elk."
5. Pa'-qɕa, Beaver. Probably the archaic name, as beaver is now ra-we. The survivors of this gens have joined the Pa-ça or Beaver gens of the Oto tribe.	1. Ra-we' qaⁿ' ye, Big-beaver. 2. Ra-ɔro'-ɻɔe, meaning unknown. 3. Ra-we' yiñ'-e, Young-beaver. 4. Ni'waⁿ-ci'-ke, Water person.

SECOND PHRATRY

6. Ru'-tce, Pigeon.....	1. Miⁿ-ke' qaⁿ'-ye, Big-racoon. 2. Miⁿ-ke' yiñ'-e, Young-racoon. 3. Ru'-tce yiñ'-e, Youⁿg-pigeon. 4. Co'-ke, Prairie-chicken, grouse.
7. A'-ru-qwa, Buffalo.....	1. Tce-t o' qaⁿ'-ye, Big-buffalo-bull. 2. Tce-ɻo' yiñ'-e, Young-buffalo-bull. 3. Tce p'o'-cke yiñ'-e, Young-buffalo-bull-that-is-distended (?). 4. Tce yiñ'-e, Buffalo-calf.
8. Wa-kaⁿ', Snake. An extinct gens.	1. Wa-kaⁿ' ɔi, Yellow-snake, i. e., rattlesnake.

	2. Wa-kaⁿ'-qtci, Real-snake (named after a species shorter than the rattle-snake). 3. Ce'-ke yiñ'-e, Small or young ceke, the copper-head snake (?). 4. Wa-kaⁿ' qo'-ɬɔ e, Gray-snake (a long snake, which the Omaha call swift blue snake).
9. Mañ'-ko-ke, Owl. Extinct.	The names of the subgentes have been forgotten.

APPENDIX B

TREATIES BETWEEN THE IOWA AND THE UNITED STATES, 1815-1861

(For further reference to treaties with complete amendments thereto see LAWS AND TREATIES, by Charles J. Kappler, 2 vols. Washington, 1903. The early texts of some of the first peace negotiations previous to the publication date, can be found in the volumes of THE AMERICAN STATE PAPERS, edited by Walter Lowrie and Matthew St. C. Clarke, *Indian Affairs*, 2 vols. Washington, 1832. See also Royce, CESSIONS OF LAND BY INDIAN TRIBES TO THE UNITED STATES, in Rep. B. A. E., vol. 1, 1881, and the same author's INDIAN LAND CESSIONS IN THE UNITED STATES, Rep. B. A. E., 1889).

TREATY WITH THE IOWAS, [SEPTEMBER 16,] 1815

A treaty of peace and friendship, made and concluded at Portage des Sioux, between William Clark, Ninian Edwards, and Auguste Chouteau, Commissioners Plenipotentiary of the United States of America, on the part and behalf of the said States, of the one part; and the undersigned, King, Chiefs, and Warriors, of the Iaway Tribe or Nation, on the part and behalf of the said Tribe or Nation, of the other part.

The parties being desirous of re-establishing peace and friendship between the United States and the said tribe or nation, and of being placed in all things, and

in every respect, on the same footing upon which they stood before the war, have agreed to the following articles:

ARTICLE 1

Every injury, or act of hostility, by one or either of the contracting parties against the other shall be mutually forgiven and forgot.

ARTICLE 2

There shall be perpetual peace and friendship between all the citizens of the United States and all the individuals composing the said Iaway tribe or nation.

ARTICLE 3

The contracting parties do hereby agree, promise, and oblige themselves, reciprocally to deliver up all the prisoners now in their hands, (by what means soever the same may have come into their possession,) to the officer commanding at St. Louis, to be by him restored to their respective nations, as soon as it may be practicable.

ARTICLE 4

The contracting parties, in the sincerity of mutual friendship, recognize, re-establish, and confirm, all and every treaty, contract, and agreement, heretofore concluded between the United States and the said Iaway tribe or nation.

TREATY WITH THE IOWAYS [AUG. 4,] 1824

Articles of a treaty made and concluded at the city of Washington, on the 4th day of August, 1824, between William Clark, Superintendent of Indian

Affairs, being specially authorized by the President of the United States thereto, and the undersigned chiefs and headmen of the Ioway tribe or nation, duly authorized and empowered by the said nation.

ARTICLE I. The Ioway tribe or nation of Indians, by their deputies, Mah-hos-kah, (or White Cloud,) and Mah-ne-hah-nah, (or Great Walker,) in council assembled, do hereby agree, in consideration of a certain sum of money, etc., to be paid to the said Ioway tribe by the Government of the United States, as hereinafter stipulated, to cede and forever quit claim, and do, in behalf of their said tribe, hereby cede, relinquish, and forever quit claim, unto the United States, all right, title, interest, and claim to the lands which the said Ioway tribe have or claim within the State of Missouri, and situated between the Mississippi and Missouri rivers, and a line running from the Missouri, at the mouth or entrance of Kanzas river, north one hundred miles, to the northwest corner of the limits of the State of Missouri, and from thence east to the Mississippi.

ARTICLE II. It is hereby stipulated and agreed, on the part of the United States, as a full compensation for the claims and lands ceded by the Ioway tribe in the preceding article, there shall be paid to the said Ioway tribe, within the present year, in cash or merchandise, the amount of five hundred dollars; and the United States do further agree to pay to the said Ioway tribe five hundred dollars annually, for the term of ten succeeding years.

ARTICLE III. The chiefs and headmen, who sign this treaty, for themselves, and in behalf of their tribe, do acknowledge the lands east and south of the lines described in the first article, (which have been

run and marked by Col. Sullivan,) so far as the Indians claimed the same, to belong to the United States; and that none of their tribe shall be permitted to settle or hunt upon any part of it, after the first day of January, one thousand eight hundred and twenty-six, without special permission from the superintendent of Indian affairs.

ARTICLE IV. The undersigned chiefs, for themselves, and all parts of the Ioway tribe, do acknowledge themselves and the said Ioway tribe to be under the protection of the United States of America, and of no other sovereign whatsoever; and they also stipulate that the said Ioway tribe will not hold any treaty with any foreign Powers, individual State, or with individuals of any State.

ARTICLE V. The United States engage to provide and support a blacksmith for the Ioway tribe, so long as the President of the United States may think proper, and to furnish the said tribe with such farming utensils and cattle, and to employ such persons to aid them in their agriculture, as the President may deem expedient.

ARTICLE VI. The annuities stipulated to be paid by the second article, to be paid either in money, merchandise, provisions, or domsetic animals, at the option of the aforesaid tribe; and when the said annuities, or any part thereof, is paid in merchandise, it is to be delivered to them at the first cost of the goods at St. Louis, free from cost of transportation.

ARTICLE VII. This treaty shall take effect, and be obligatory on the contracting parties, so soon as the same shall be ratified by the President of the United States, by and with the advise and consent of the Senate thereof.

In testimony whereof, the said William Clark, Commissioner as aforesaid, and the chiefs and headmen of the Ioway tribe of Indians, as aforesaid, have hereunto set their hands, the day and year first before written.

Wm. Clark.

(Signed, also, by the chiefs and headmen of the Ioway tribe.)

TREATY WITH THE SIOUX, ETC., AUG. 19, 1825

Treaty with the Sioux and Chippewa, Sacs and Fox, Menominie, Ioway, Sioux, Winnebago, and a portion of the Ottawa, Chippewa, and Potawattomie, Tribes.

The United States of America have seen with much regret, that wars have for many years been carried on between the Sioux and the Chippewas, and more recently between the confederated tribes of Sacs and Foxes, and the Sioux; and also between the Ioways and Sioux; which, if not terminated, may extend to the other tribes, and involve the Indians upon the Missouri, the Mississippi, and the Lakes, in general hostilities. In order, therefore, to promote peace among these tribes, and to establish boundaries among them and the other tribes who live in their vicinity, and thereby to remove all causes of future difficulty, the United States have invited the Chippewa, Sac, and Fox, Menominie, Ioway, Sioux, Winnebago, and a portion of the Ottowa, Chippewa, and Potawatomie Tribes of Indians living upon the Illinois, to assemble together, and in a spirit of mutual conciliation to accomplish these objects; and to aid therein, have appointed William Clark and Lewis Cass, Commissioners on their part, who have met the Chiefs, Warriors,

and Representatives of the said tribes, and portions of tribes, at Prairie des Chiens, in the Territory of Michigan, and after full deliberation, the said tribes, and portions of tribes, have agreed with the United States, and with one another, upon the following articles:

ARTICLE I

There shall be a firm and perpetual peace between the Sioux and Chippewas; between the Sioux and the confederated tribes of Sacs and Foxes; and between the Ioways and the Sioux.

* * *

ARTICLE III

The Ioways accede to the arrangement between the Sacs and Foxes, and the Sioux; but it is agreed between the Ioways and the confederated tribes of the Sacs and Foxes, that the Ioways have a just claim to a portion of the country between the boundary line described in the next preceding article, and the Missouri and Mississippi; and that the said Ioways, and Sacs and Foxes, shall peaceably occupy the same, until some satisfactory arrangement can be made between them for a division of their respective claims to country.

* * *

ARTICLE XI

The United States agree, whenever the President may think it necessary and proper, to convene such of the tribes, either separately or together, as are interested in the lines left unsettled herein, and to recommend to them an amicable and final adjustment of their respective claims, so that the work, now hap-

pily begun, may be consummated. It is agreed, however, that a Council shall be held with the Yancton band of the Sioux, during the year 1826, to explain to them the stipulations of this treaty, and to procure their assent thereto, should they be disposed to give it, and also with the Ottoes, to settle and adjust their title to any of the country claimed by the Sacs, Foxes, and Ioways.

* * *

ARTICLE XIII

It is understood by all the tribes, parties hereto, that no tribe shall hunt within the acknowledged limits of any other without their assent, but it being the sole object of this arrangement to perpetuate a peace among them, and amicable relations being now restored, the Chiefs of all the tribes have expressed a determination, cheerfully to allow a reciprocal right of hunting on the lands of one another, permission being first asked and obtained, as before provided for.

ARTICLE XIV

Should any causes of difficulty hereafter unhappily arise between any of the tribes, parties hereunto, it is agreed that the other tribes shall interpose their good offices to remove such difficulties; and also that the government of the United States may take such measures as they may deem proper, to effect the same object.

ARTICLE XV

This treaty shall be obligatory on the tribes, parties hereto, from and after the date hereof, and on the United States, from and after its ratification by the government thereof.

TREATY WITH THE SACS AND FOXES, ETC., JULY 15, 1830.[95]

[At Prairie du Chien]

Articles of a treaty made and concluded by William Clark, Superintendent of Indian Affairs and Willoughby Morgan, Col. of the United States 1st Regt. Infantry, Commissioners on behalf of the United States on the one part, and the undersigned Deputations of the Confederated Tribes of the Sacs and Foxes; the Medawah-Kanton, Wahpacoota, Wahpeton and Sissetong Bands or Tribes of Sioux; the Omahas, Ioways, Ottoes and Missourias on the other part.

* * *

ARTICLE IV

In consideration of the cessions and relinquishments made in the first, second, and third articles of this Treaty, the United States agree to pay to the Sacs, three thousand dollars, — and to the Foxes three thousand dollars; To the Sioux of the Mississippi two thousand dollars; — To the Yancton and Santie Bands of Sioux three thousand dollars; — To the Omahas, two thousand five hundred dollars; — To the Ioways two thousand five hundred dollars; — To the Ottoes and Missourias two thousand five hundred dollars, and to the Sacs of the Missouri River five hundred dollars; to be paid annually for ten successive years at such place, or places on the Mississippi or Missouri, as may be most convenient to said Tribes, either in money, merchandise, or domestic animals, at their option;

[95] A portion of this treaty is included in Maximilian's TRAVELS, Vol. III, pg. 315 *et seq.* — Clark's reprint.

and when said annuities or any portion of them shall be paid in merchandise, the same is to be delivered to them at the first cost of the goods at St. Louis free of transportation. And the United States further agree to make to the said tribes and Bands, the following allowances for the period of ten years, and as long thereafter as the President of the United States may think necessary and proper, in addition to the sums herein before stipulated to be paid them; that is to say; To the Bands of the Sioux mentioned in the third article, one Blacksmith at the expense of the United States, and the necessary tools; also instruments for agricultural purposes, and iron and steel to the amount of seven hundred dollars;—To the Yancton and Santie Bands of Sioux, one Blacksmith at the expense of the United States, and the necessary tools, also instruments for agricultural purposes to the amount of four hundred dollars; — To the Omahas one Blacksmith at the expense of the United States, and the necessary tools, also instruments for agricultural purposes to the amount of five hundred dollars; — To the Ioways an assistant Blacksmith at the expense of the United States, also instruments for agricultural purposes to the amount of six hundred dollars; To the Ottoes and Missourias one Blacksmith at the expense of the United States, and the necessary tools, also instruments for agricultural purposes to the amount of five hundred dollars; and to the Sacs of the Missouri River, one Blacksmith at the expense of the United States and the necessary tools; also instruments for agricultural purposes to the amount of two hundred dollars.

* * *

ARTICLE X

The Omahas, Ioways and Ottoes, for themselves, and in behalf of the Yancton and Santie Bands of Sioux, having earnestly requested that they might be permitted to make some provision for their half-breeds, and particularly that they might bestow upon them the tract of country within the following limits, to-wit; Beginning at the mouth of the Little Ne-mohaw River, and running up the main channel of said River to a point which will be ten miles from its mouth in a direct line; from thence in a direct line, to strike the Grand Ne-mohaw ten miles above its mouth, in a direct line (the distance between the two Ne-mohaws being about twenty miles) — thence down said River to its mouth; thence up, and with the Meanders of the Missouri River to the point of beginning, it is agreed that the half-breeds of said Tribes and Bands may be suffered to occupy said tract of land; holding it in the same manner, and by the same title that other Indian titles are held: but the President of the United States may hereafter assign to any of the said half-breeds, to be held by him or them in fee simple, any portion of said tract not exceeding a section, of six hundred and forty acres to each individual. And this provision shall extend to the cession made by the Sioux in the preceding Article.

ARTICLE XI

The reservation of land mentioned in the preceding Article having belonged to the Ottoes, and having been exclusively ceded by them; it is agreed that the Omahas, the Ioways and the Yanckton and Santie Bands of Sioux shall pay out of their annuities to the said Ottoe Tribe, for the period of ten years, Three hundred Dollars annually; of which sum the Oma-

has shall pay one hundred Dollars, the Ioways one hundred Dollars, and the Yanckton and Santie Bands one hundred dollars.

TREATY WITH THE IOWA, ETC., SEPT. 17, 1836

Articles of a treaty, made and concluded at Fort Leavenworth, on the Missouri river, between William Clark, Superintendent of Indian Affairs, on the part of the United States, of the one part, and the undersigned chiefs, warriors, and counsellors of the Ioway tribe and the band of Sacks and Foxes of the Missouri, (residing west of the State of Missouri,) in behalf of their respective tribes, of the other part.

Article 1

By the first article of the treaty of Prairie du Chien, held the fifteenth day of July eighteen hundred and thirty, with the confederated tribes of Sacks, Foxes, Ioways, Omahaws, Missourias, Ottoes, and Sioux, the country ceded to the United States by that treaty, is to be assigned and allotted under the direction of the President of the United States to the tribes living thereon, or to such other tribes as the President may locate thereon for hunting and other purposes.—And whereas it is further represented to us the chiefs, warriors, and counsellors of the Ioways and Sack and Fox band aforesaid, to be desirable that the lands lying between the State of Missouri and the Missouri river, should be attached to and become a part of said State, and the Indian title thereto, be entirely extinguished; but that, notwithstanding, as these lands compose a part of the country embraced by the provisions of said first article of the treaty aforesaid, the stipulations

thereof will be strictly observed until the assent of the Indians interested is given to the proposed measures.

Now we the chiefs, warriors, and counsellors of the Ioways, and Missouri band of Sacks and Foxes, fully understanding the subject, and well satisfied from the local position of the lands in question, that they never can be made available for Indian purposes, and that an attempt to place an Indian population on them, must inevitably lead to collisions with the citizens of the United States; and further believing that the extension of the State line in the direction indicated would have a happy effect, by presenting a natural boundary between the whites and Indians; and willing, moreover, to give the United States a renewed evidence of our attachment and friendship, do hereby for ourselves, and on behalf of our respective tribes, (having full power and authority to this effect,) forever cede, relinquish, and quit claim, to the United States, all our right, title, and interest of whatsoever nature in, and to, the lands lying between the State of Missouri and the Missouri river; and do freely and fully exonerate the United States from any guarantee; condition or limitation, expressed or implied, under the treaty of Prairie du Chien aforesaid, or otherwise, as to the entire and absolute disposition of the said lands, fully authorizing the United States to do with the same whatever shall seem expedient or necessary.

As a proof of the continued friendship and liberality of the United States towards the Ioways and band of Sacks and Foxes of the Missouri, and as an evidence of the sense entertained for the good will manifested by said tribes to the citizens and Government of the United States, as evinced in the preceding cession or

relinquishment, the undersigned, William Clark, agrees on behalf of the United States, to pay as a present to the said Ioways and band of Sacks and Foxes, seven thousand five hundred dollars in money, the receipt of which they hereby acknowledge.

ARTICLE 2

As the said tribes of Ioways and Sacks and Foxes, have applied for a small piece of land, south of the Missouri, for a permanent home, on which they can settle, and request the assistance of the Government of the United States to place them on this land, in a situation at least equal to that they now enjoy on the land ceded by them: Therefore I, William Clark, Superintendent of Indian Affairs, do further agree on behalf of the United States, to assign to the Ioway tribe, and Missouri band of Sacks and Foxes, the small strip of land on the south side of the Missouri river, lying between the Kickapoo northern boundary line and the Grand Nemahar river, and extending from the Missouri back and westwardly with the said Kickapoo line and the Grand Nemahar, making four hundred sections; to be divided between the said Ioways and Missouri band of Sacks and Foxes, the lower half to the Sacks and Foxes, and the upper half to the Ioways.

ARTICLE 3

The Ioways and Missouri band of Sacks and Foxes further agree, that they will move and settle on the lands assigned them in the above article, as soon as arrangements can be made by them; and the undersigned William Clark, in behalf of the United States, agrees, that as soon as the above tribes have selected

a site for their villages, and places for their fields, and moved to them, to erect for the Ioways five comfortable houses, to enclose and break up for them two hundred acres of ground; to furnish them with a farmer, a blacksmith, schoolmaster, and interpreter, as long as the President of the United States may deem proper; to furnish them such agricultural implements as may be necessary, for five years; to furnish them with rations for one year, commencing at the time of their arrival at their new homes; to furnish them with one ferry-boat; to furnish them with one hundred cows and calves and five bulls, and one hundred stock hogs when they require them; to furnish them with a mill and assist in removing them, to the extent of five hundred dollars. And to erect for the Sacks and Foxes three comfortable houses; to enclose and break up for them two hundred acres of ground; to furnish them, with a farmer, blacksmith, schoolmaster, and interpreter, as long as the President of the United States may deem proper; to furnish them with such agricultural implements as may be necessary, for five years; to furnish them with rations for one year, commencing at the time of their arrival at their new home; to furnish them with one ferry-boat; to furnish them with one hundred cows and calves and five bulls, one hundred stock hogs when they require them; to furnish them with a mill; and to assist in moving them, to the extent of four hundred dollars.

ARTICLE 4

This treaty shall be obligatory on the tribes, parties hereto, from and after the date hereof, and on the United States from and after its ratification by the Government thereof.

TREATY WITH THE IOWA, NOV. 23, 1837

Articles of a treaty made at the city of Saint Louis, between Joshua Pilcher, thereto specially authorized by the President of the United States, and the Ioway Indians, by their chiefs and delegates.

Article 1st

The Ioway Indians cede to the United States all the right and interest in the land ceded by the treaty, concluded with them and other tribes on the 15th of July 1830, which they might be entitled to claim, by virtue of the phraseology employed in the second article of said treaty.

Article 2d

In consideration of the cession contained in the preceding article, the United States stipulate to pay them two thousand five hundred dollars ($2,500) in horses, goods and presents, upon their signing this treaty in the city of Saint Louis.

Article 3d

The expenses of this negotiation and of the chiefs and delegates signing this treaty to the city of Washington and to their homes to be paid by the United States.

Article 4th

This treaty to be binding upon the contracting parties when the same shall be ratified by the United States.

TREATY WITH THE IOWA, OCT. 19, 1838

Articles of a treaty made at the Great Nemowhaw sub-agency between John Dougherty Agent of Indian Affairs on the part of the United States, being specially authorized, and the chiefs and headmen of the Ioway tribe of Indians for themselves, and on the part of their tribe.

ARTICLE 1ST

The Ioway tribe of Indians cede to the United States,

First. All right or interest in the country between the Missouri and Mississippi rivers, and the boundary between the Sacs and Foxes, and Sioux, described in the second article of the treaty made with these and other tribes, on the 19th of August, 1825, to the full extent to which said claim is recognized in the third article of said treaty, and all interest or claim by virtue of the provisions of any treaties since made by the United States with the Sacs and Foxes of the Mississippi.

Second. All claims or interest under the treaties of August 4th 1824, July 15th 1830, and September 17th 1836, except so much of the last mentioned treaty as secures to them two hundred sections of land the erection of five comfortable houses, to enclose and break up for them two hundred acres of ground to furnish them with a ferry boat, one hundred cows and calves, five bulls, one hundred head of stock hogs a mill and interpreter.

ARTICLE 2D

In consideration of the cession contained in the pre-

ceding article, the United States agree to the following stipulations on their part.

First. To pay to the said Ioway tribe of Indians the sum of one hundred and fifty-seven thousand five hundred ($157,500) dollars.

Second. To invest said sum of one hundred and fifty-seven thousand five hundred (157,500) dollars, and to guaranty them an annual income of not less than five per cent. thereon during the existence of their tribe.

Third. To set apart annually such amount of said income as the chiefs and headmen of said tribe may require, for the support of a blacksmith shop agricultural assistance, and education to be expended under the direction of the President of the United States.

Fourth. To pay out of said income to Jeffrey Derroin interpreter for said tribe for services rendered, the sum of fifty dollars annually during his natural life the balance of said income shall be delivered, at the cost of the United States, to said tribe of Ioway Indians in money or merchandise, at their own discretion, at such time and place as the President may direct, *Provided always* That the payment shall be made each year in the month of October.

ARTICLE 3D

The United States further agree in addition to the above consideration to cause to be erected ten houses at such place or places on their own land as said Ioways may select, of the following description (viz) each house to be ten feet high from bottom sill to top plate eighteen by twenty feet in the clear the roof to be well sheeted and shingled, the gable ends to be weather

boarded a good floor above and below, one door and two windows complete, one chimney of stone or brick, and the whole house to be underpined.

ARTICLE 4TH

This treaty to be binding upon the contracting parties when the same shall be ratified by the United States.

TREATY WITH THE IOWA, [MAY 17,] 1854

Articles of agreement and convention made and concluded at the city of Washington, this seventeenth day of May, one thousand eight hundred and fifty-four, by George W. Manypenny, commissioner on the part of the United States, and the following-named delegates of the Ioway tribe of Indians, viz: Nan-chee-ning-a, or No Heart; Shoon-ty-ing-a, or Little Wolf; Wah-moon-a-ka, or the Man who Steals; and Nar-ge-ga-rash, or British; they being thereto duly authorized by said tribe.

ARTICLE 1

The Ioway tribe of Indians hereby cede, relinquish, and convey to the United States, all their right, title, and interest in and to the country, with the exception hereinafter named, which was assigned to them by the treaty concluded with their tribe and the Missouri band of Sacs and Foxes, by William Clark, superintendent of Indian affairs, on the seventeenth of September, one thousand eight hundred and thirty-six, being the upper half of the tract described in the second article thereof, as "the small strip of land on the south side of the Missouri River, lying between the

Kickapoo northern boundary-line and the Grand Nemahaw River, and extending from the Missouri back westwardly with the said Kickapoo line and the Grand Nemahaw, making four hundred sections; to be divided between the said Ioways and Missouri band of Sacs and Foxes; the lower half to the Sacs and Foxes, the upper half to the Ioways," but they except and reserve of said country, so much thereof as is embraced within and designated by the following metes and bounds, viz: Beginning at the mouth of the Great Nemahaw River where it empties into the Missouri; thence down the Missouri River to the mouth of Noland's Creek; thence due south one mile; thence due west to the south fork of the Nemahaw River; thence down the said fork with its meanders to the Great Nemahaw River, and thence with the meanders of said river to the place of beginning, which country, it is hereby agreed, shall be the future and permanent home of the Ioway Indians.

ARTICLE 2

In consideration of the cession made in the preceding article, the United States agree to pay in the manner hereinafter prescribed, to the Ioway Indians, all the moneys received from the sales of the lands which are stipulated in the third article hereof, to be surveyed and sold — after deducting therefrom the costs of surveying, managing, and selling the same.

ARTICLE 3

The United States agree to have surveys made of the country ceded by the Ioways in article first in the same manner that the public lands are surveyed, and as

soon as it can conveniently be done; and the President, after the surveys shall have been made and approved, shall proceed to offer said surveyed land for sale, at public auction, being governed therein by the laws of the United States respecting sales of public lands; and such of said lands as may not be sold at public sales, shall be subject to private entry in the manner that private entries are made of United States land; and all the land remaining unsold after being for three years subject to private entry at the minimum Government price, may by act of Congress, be graduated and reduced in price until the whole is disposed of, proper regard being had, in making such reduction, to the interests of the Ioways and the speedy settlement of the country. Until after the said land shall have been surveyed, and the surveys approved, no white persons or citizens shall be permitted to make thereon any location or settlement; and the provisions of the act of Congress, approved on the third day of March, one thousand eight hundred and seven, relating to lands ceded to the United States, shall, so far as they are applicable, be extended over the lands herein ceded.

ARTICLE 4

It being understood that the present division-line between the Ioways and the Sacs and Foxes of Missouri, as run by Isaac McCoy, will, when the surveys are made, run diagonally through many of the sections, cutting them into fractions; it is agreed that the sections thus cut by said line, commencing at the junction of the Wolf with the Missouri River, shall be deemed and taken as part of the land hereinbefore ceded and directed to be sold for the benefit of the Ioways, until the quantity thus taken, including the

before-recited reservation, and all the full sections north of said line, shall amount to two hundred sections of land. And should the Sacs and Foxes of Missouri consent to a change of their residence and be so located by the United States as to occupy any portion of the land herein ceded and directed to be sold for the benefit of the Ioways, west of the tract herein reserved, the Ioways hereby agree to the same, and consent to such an arrangement, upon the condition that a quantity of land equal to that which may be thus occupied by the Sacs and Foxes, and of as good quality, shall be set apart for them out of the country now occupied by the last-named tribe, contiguous to said division-line, and sold for their benefit as hereinbefore provided.

ARTICLE 5

As the receipts from the sales of the lands cannot now be determined, it is agreed that the whole subject shall be referred to the President of the United States, who may, from time to time, prescribe how much of the proceeds thereof shall be paid out to the Ioway people, and the time and mode of such payment, and also how much shall be invested in safe and profitable stocks, the principal of which to remain unimpaired, and the interest to be applied annually for the civilization, education, and religious culture of the Ioways and such other objects of a beneficial character as may be proper and essential to their well-being and prosperity: provided, that if necessary, Congress may, from time to time, by law, make such regulations in regard to the funds arising from the sale of said lands, and the application thereof for the benefit of the

Ioways, as may in the wisdom of that body seem just and expedient.

ARTICLE 6

The President may cause the country the Ioways have reserved for their future home, to be surveyed, at their expense, and in the same way as the public lands are surveyed, and assign to each person or family such portion thereof as their industry and ability to manage business affairs may, in his opinion, render judicious and proper; and Congress may hereafter provide for the issuing to such persons, patents for the same, with guards and restrictions for their protection in the possession and enjoyment thereof.

ARTICLE 7

Appreciating the importance and the benefit derived from the mission established among them by the board of foreign missions of the Presbyterian Church, the Ioways hereby grant unto the said board a tract of three hundred and twenty acres of land, to be so located as to include the improvements at the mission, and also a tract of one hundred and sixty acres of timbered land, to be selected by some agent of the board from the legal subdivisions of the surveyed land; and the President shall issue a patent or patents for the same, to such person or persons as said board may direct. They further grant to John B. Roy, their interpreter, a tract of three hundred and twenty acres of land, to be selected by him in "Wolf's Grove," for which the President shall also issue a patent.

ARTICLE 8

The debts of Indians contracted in their private

dealings as individuals, whether to traders or otherwise, shall not be paid out of the general fund.

ARTICLE 9

As some time must elapse before any benefit can be derived from the proceeds of the sale of their land, and as it is desirable that the Ioways should at once engage in agricultural pursuits and in making improvements on the tract hereinbefore reserved for them, it is hereby agreed that, of the fund of one hundred and fifty-seven thousand five hundred dollars, set apart to be invested by the second clause of the second article of the treaty concluded on the nineteenth day of October, one thousand eight hundred and thirty-eight, a sum not exceeding one hundred thousand dollars shall be paid to the Indians, or expended under the direction of the President for the erection of houses, breaking and fencing lands, purchasing stock, farming utensils, seeds, and such other articles as may be necessary for their comfort. Fifty thousand dollars, or so much thereof as may be deemed expedient, to be paid during the year commencing on the first of October, one thousand eight hundred and fifty-four; and the other fifty thousand dollars, or so much thereof as shall be deemed expedient, to be paid during the year commencing on the first of October, one thousand eight hundred and fifty-five. The residue of said fund of one hundred and fifty-seven thousand five hundred dollars on hand after the payments herein provided for have been made shall remain as a trust fund, the interest upon which, as well as the interest that may have accrued on the portion drawn out, shall be applied, under the di-

rection of the President, to educational or other beneficial purposes among the Ioways.

ARTICLE 10

It is agreed that all roads and highways laid out by authority of law shall have a right of way through the lands herein reserved, on the same terms as are provided by law when roads and highways are made through the lands of citizens of the United States; and railroad companies, when the lines of their roads necessarily pass through the lands of the Ioways, shall have right of way on the payment of a just compensation therefor in money.

ARTICLE 11

The Ioways promise to renew their efforts to suppress the introduction and use of ardent spirits in their country, to encourage industry, thrift, and morality, and by every possible effort to promote their advancement in civilization. They desire to be at peace with all men, and they bind themselves to commit no depredation or wrong upon either Indians or citizens; and whenever difficulties arise they will abide by the laws of the United States, in such cases made and provided, as they expect to be protected and to have their rights vindicated by them.

ARTICLE 12

The Ioway Indians release the United States from all claims and demands of every kind and description arising under former treaties, and agree to remove themselves within six months after the ratification of this instrument, to the lands herein reserved for

their homes; in consideration whereof, the United States agree to pay to said Indians five thousand dollars — two thousand of which with such portion of balances of former appropriations of interest-fund as may not now be necessary under specific heads, may be expended in the settlement of their affairs preparatory to removal.

ARTICLE 13

The object of this instrument being to advance the interests of the Ioway people, it is agreed, if it prove insufficient, from causes which cannot now be foreseen, to effect these ends, that the President may, by and with the advice and consent of the Senate, adopt such policy in the management of their affairs, as, in his judgment, may be most beneficial to them; or Congress may hereafter make such provision by law as experience shall prove to be necessary.

ARTICLE 14

This instrument shall be obligatory on the contracting parties whenever the same shall be ratified by the President and the Senate of the United States.

TREATY WITH THE SAUK AND FOXES, ETC., [MAR. 6,] 1861

Articles of agreement and convention made and concluded at the office of the Great Nemaha agency, Nebraska Territory, on the sixth day of March, A. D. one thousand eight hundred and sixty-one, by and between Daniel Vanderslice, U. S. Indian agent, on the part of the United States, and the following-named delegates of the Sacs and Foxes of Missouri,

viz: Pe-ta-ok-a-ma, Ne-sour-quoit, Mo-less, and Se-se-ah-kee; and the following-named delegates of the Iowa tribe, viz: No-heart, Nag-ga-rash, Mah-hee, To-hee, Tah-ra-kee, Thur-o-mony, and White Horse; they being duly authorized thereto by their respective tribes.

* * *

ARTICLE 3

The Iowa tribe of Indians, parties to this agreement, hereby cede, relinquish, and convey to the United States, for the use and benefit of the Sacs and Foxes of Missouri, for their permanent home, all that part of their present reservation lying and being west of Nohearts Creek, and bounded as follows, viz: Beginning at a point where the southern line of the present Iowa reserve crosses Nohearts Creek; thence with said line to the south fork of the Nemaha, (commonly known as Walnut Creek;) thence down the middle of said south fork, with the meanders thereof, to its mouth, and to a point in the middle of the Great Nemaha River; thence down the middle of said river to a point opposite the mouth of Nohearts Creek; and thence, in a southerly direction with the middle of said Nohearts Creek, to the place of beginning. And it is hereby understood and agreed that, in full consideration for said cession, the United States shall hold in trust, for the use and benefit of the Iowas, the one-half of the net proceeds of the sales of the lands described in the second article of this agreement, and interest thereon, at the rate of five per centum per annum, shall be paid to the Iowa tribe in the same manner as their annuities are paid under the treaty

of May 17, 1854. The reservation herein described shall be surveyed and set apart for the exclusive use and benefit of the Sacs and Foxes of Missouri, and the remainder of the Iowa lands shall be the tribal reserve of said Iowa Indians for their exclusive use and benefit.

* * *

ARTICLE 5

In order to encourage education among the aforesaid tribes of Indians, it is hereby agreed that the United States shall expend the sum of one thousand dollars for the erection of a suitable school-house, and dwelling-house for the school teacher, for the benefit of the Sacs and Foxes, and also the additional sum of two hundred dollars per annum for school purposes, so long as the President of the United States may deem advisable. And for the benefit of the Iowa tribe of Indians there shall be expended, in like manner, at the discretion of the President, the sum of three hundred dollars per annum, for school purposes, which two last-mentioned sums shall be paid out of the funds to be appropriated for the civilization of Indians.

* * *

ARTICLE 8

It is hereby understood and agreed by the contracting parties hereto that the stipulations of the treaty with the Sacs and Foxes of Missouri of May 18th, 1854, and the treaty with the Iowa Indians of the 17th of May, 1854, which may not be inconsistent with these articles of convention, shall have full force and effect upon the contracting parties hereto.

* * *

ARTICLE 10

The Secretary of the Interior may expend a sum not exceeding three thousand five hundred dollars, ($3,500,) out of the proceeds of the sales of said lands, at any time he may deem it advisable, for the purpose of erecting a toll-bridge across the Great Nemaha River, at or near Roy's Ferry, for the use of the Iowa Indians; and a like sum of three thousand five hundred dollars, ($3,500,), out of the proceeds of the sales of said lands, for the purpose of erecting a toll-bridge across the Great Nemaha River, at or near Wolf Village, for the use of the Sacs and Foxes of Missouri.

* * *

APPENDIX C

IOWA SYNONYMY

AGONES.—Boudinot, *Star in the West*, 125, 1816. AGOUAIS.—De Ligney (1726) in *Wis. Hist. Soc. Coll.*, 1, 22, 1854. AGOUAL.—Chauvignerie (1736) quoted by Schoolcraft, *Ind. Tribes*, III, 557, 1853. AGOUES. —Hutchins (1764), *ibid.* AH-E-O-WAR.—*Orig. Jour. Lewis and Clark*, VI, 91, 1905. AIAOUA.—Perrot (1689), *Mém.*, 196, 1864. AIAOUAIS.—*Ibid.*, index. AIAOUEZ.—Jefferys, *French Dom. in Am.*, 1, 139, 1761. AIAUWAY.—*Orig. Jour. Lewis and Clark* (1804), 1, 61, 1904. AIAVVIS.—Le Sueur quoted by Ramsey in *Minn. Hist. Soc. Coll.*, 1, 45, 1872. AIEWAYS.—*Orig. Jour. Lewis and Clark* (1804), 1, 45, 1904. AIJOUES. —Schoolcraft, *Ind. Tribes*, III, 522, 1853. AINONES. —Membre (1680) quoted by Hayden, *Ethnog. and Philol. Mo. Val.*, 445, 1862. AINOVES.—Hennepin, *New Discov.*, 132, 1698. AIOAEZ.—Coues, *Lewis and Clark Exped.*, 1, 19, note, 43, 1893. AIOUEZ.—Charlevoix (1723) in Margry, *Dec.*, VI, 526, 1886. AIOUNOUEA.—Hennepin (1680-82) in Margry, *Déc.*, 11, 258, 1877. AIOWAIS.—Pike, *Trav.*, 134, 1811. AISNOUS.—McKenny and Hall, *Ind. Tribes*, III, 80, 1584. AJAOUEZ.—Jefferys, *Fr. Dom. Am.*, pt. 1, map 1, 1761. AJOUAS.—Smet, *Miss. de l'Oregon*, 108, 1848. AJOUES. —Bowles, *map Am.*, ca. 1750. AJOUEZ.—Perrot, *Mém.*, index, 1864. ANJOUES.—Buchanan, *N. Am.*

Inds., 155, 1824. AÖAIS.—*N. Y. Doc. Col. Hist., X*, 630, 1858. AONAYS.—Smet, *Letters*, 38, note, 1843 (misprint). AOUAS.—Cabeça de Vaca misquoted by Schoolcraft, *Ind. Tribes*, II, 37, 1852 (error). AVAUWAIS.—Lewis and Clark, *Trav.*, 14, 1807. AVOY.—Neill, *Hist. Minn.*, 200, 1858. AVOYS.—*Wis. Hist. Soc. Coll.*, 1, 32, 1854. AYAHWA.—Coues, *Lewis and Clark Exped.*, 1, 20, note, 1893. AYAUAIS.—Drake, *Bk. Inds.*, VI, 1848. AYAUVAI.—Coues, *Lewis and Clark Exped.*, 1, 19, note, 1893. AYAUWAIS.—Lewis and Clark, *Discov.*, 17, 1806. AYAUWAS.—Lapham, Blossom, and Dousman, *Inds. Wis.*, 3, 1870. AYAUWAUS.—*Orig. Jour. Lewis and Clark*, 1, 91, 1904. AYAUWAY.—*Ibid.*, 45. AYAVOIS.—La Harpe and Le Sueur (1699) quoted by Long, *Exped. St. Peter's R.*, II, 320, 1824. AYAWAI.—Coues, *Lewis and Clark*, 1, 19, note, 1893. AYAWAYS.—Lewis and Clark, *Trav.*, II, 442, 1814. AYEOUAIS.—Neill, *Hist. Minn.*, 197, 1858. AYE8AIS.—*N. Y. Doc. Col. Hist.*, X, 608, 1858. AYOA.—Martin, *Hist. La.*, 301, 1882. AYOES.—Perrot (1689) in *Minn. Hist. Soc. Coll.*, II, pt. 2, 24, 1864. AYOES.—ditto in *Wis. Hist. Soc. Coll.*, XVI, 14, 1902. AYOOIS.—BIENVILLE (1722) in Margry, *Déc.*, VI, 407, 1886. AYOOUAIS.—Beauharnois and Hocquart (1731) in Margry, *Déc.*, VI, 570, 1886. AYOOUÉS.—Iberville (1702) quoted by Neill, *Hist. Minn.*, 172, 1858. AYO8OIS.—*N. Y. Doc. Col. Hist.*, IX, 1055, 1855. AYOUA.—Adelung, *Mithridates*, III, 271, 1816. AYOUAS.—See Chauvignerie's *Report of Census, etc.*, 1736. AYOUAHS.—Domenech, *Deserts N. Am.*, II, 34, 1860. AYOUES.—Neill, *Hist. Minn.*, 173, 1858. AYOUEZ.—Lamothe Cadillac (1695) in Margry, *Déc.*, V, 124, 1883. AYOUWA.—Pike, *Trav., map*, 1811. AYOU-

WAIS.—Lewis and Clark, *Discov.*, 49, 1806. AYOUWAYS.—*Ibid.*, 29. AYOVAI.—Coues, *Lewis and Clark Exped.*, 1, 20, note, 1893. AYOVOIS.—Bienville, (1722) in Margry, *Déc.*, VI, 396, 1886. AYOWA.—Gatschet, *Kaw MS. vocab.*, B. A. E., 27, 1878 (Kansa name). AYOWAS.—Maximilian, *Travels*, 507, 1843. AYOWAY.—Lewis and Clark, *Exped.*, 1, 487, 1817. AYUHBA.—Riggs, *Dak. Gramm. and Dict.*, 278, 1852. AYUHUWAHAK.—Gatschet, *Fox MS.*, B. A. E., (Fox name). AYUKBA.—Williamson in *Minn. Hist. Soc. Coll.*, 1, 299, 1872. DUSTY-NOSE.—Schoolcraft, *Ind. Tribes*, III, 262, 1853. HO-WAH.—Ramsey in *Ind. Aff. Rep.*, 1849, 74, 1850, (Mdewakanton name). IAWAI.—Coues, *Lewis and Clark Exped.*, 1, 20, note, 1893. IAWAS.—La Harpe and Le Sueur (1699) quoted by Long, *Exped. S. Peter's R.*, II, 320, 1824. IAWAYS.—*Orig. Jour. Lewis and Clark*, VI, 91, 1905. I-HOWA.—Bradford's *Notes on the Northwest*, 1846. IHOWAY.—*Sen. Doc. 21*, 18th Cong., 2d sess., 5, 1825. IOEWAIG.—Tanner, *Narr.*, 316, 1830 (Ottawa name). IOWA.—Pike, *Trav.*, 134, 1811. IOWAY.—Pike, *Exped.*, 112, 1810. IYAKHBA.—Williamson in *Minn. Geol. Rep.* for 1884, 106 (Santee Dakota name). IYAKHWA.—*Ibid* (Teton name). IYUHBA.—Riggs, *Dak. Gram. and Dict.*, 278, 1852 (trans. 'sleepy ones'). JOWAI.—*Ann de la Propag. de la Foi*, III, 569, 1828. JOWAS.—Pike, *Trav.*, 123, 1811. JOWAYS.—Schermerhorn (1812) in *Mass Hist. Soc. Coll.*, 2nd s. II, 39, 1814. MÁQUDE.—Dorsey, *Cegiha MS. Dict.*, B. A. E. 1878. (Omaha and Ponca name). MINOWAS.—Rafinesque in Marshall, *Hist. Ky.*, I, 28, 1824, (confounding Iowa with Missouri). NADOESSI MASCOUTEINS.—*Jes. Rel.* 1676-77, Thwaites ed., LX, 203, 1900.

NADOUESSI—MASKOUTENS.—Perrot, *Mém.*, index, 1864. NADOUESSIOUX DES PRAIRIES.—*Ibid.*, 237. NADOUESSIOUX MASKOUTENS.—*Minn. Hist. Soc. Coll.*, II, pt. 2, 30, note, 1864 (Sioux of the Prairies: Algonkin name). NE PERSA.—*Orig. Jour. Lewis and Clark*, VI, 91, 1905, (i. e., Nez Percés; given as traders' nickname). OUIAS.—*Am. State Papers, Ind. Off.*, 1, 93, 1832. OVAS.—Barcia, *Ensayo*, 238, 1723. OYOA.—Du Lac, *Voy. dans les Louisianes*, 232, 1805. PA-HO-CHA.—Hamilton in *Trans. Neb. State Hist. Soc.*, 1, 47, 1885, (trans. 'dusty men'). PA-HO-DJE.—Maximilian, *Trav.*, 507, 1843 (trans. 'dust-noses'). PA-HO-JA.—Long, *Exped. Rocky Mts.*, 1, 339, 1823 (trans. 'gray snow'). PA-H8TET.—Marquette (1673) in Shea, *Discov.*, 268, *map*, 1852. PAHUCAE.—Hamilton and Irvin, *Ioway Gram.*, 17, 1848. PA-HU-CHA.—Schoolcraft, *Ind. Tribes*, III, 262, 1853. PA-KUH-THA.—Morgan, *Anc. Soc.*, 156, 1877. PAOTÉ.—La Salle (1682) in Margry, *Déc.*, 11, 215, 1877. PAOUTÉES.—La Harpe, from Le Sueur's *Jour.* (1700) in Shea, *Early Voy.*, 93, 1861. PAOUTÉS.—Le Sueur (1700) in Margry, *Déc.*, VI, 70, 1886. PAOUTEZ.—Jefferys, *Am. Atlas, map* 5, 1776. PAQOCTE.—Dorsey in *Trans. Anthrop. Soc.*, Wash., 11, 10, 1883. PÁ-QO-TCE.—Dorsey, *Kansa MS. vocab.*, B. A. E., 1882 (Kansa name). PÁ-QU-TE.—Dorsey, *Kwapa. MS. vocab.*, B. A. E., 1881, (Quapaw name. PÁQULSE.—Dorsey, *Osage MS. vocab.*, B. A. E., 1883 (Osage name). PASHÓHAN.—Gatschet, *Pawnee MS.*, B. A. E., (Pawnee name). PASSINCHAN.—Doc. 1720 quoted by Bandelier in *Arch. Inst. Pap.*, V, 203, 1890. PAUHOOCHEES.—McKenny and Hall, *Ind. Tribes*, II, 209, 1854. PÁXODSHE.—Gatschet, *Kaw MS. vocab.*, B. A. E., 27, 1878 (Kansa name). PIERCED NOSES.—

Long, *Exped. Rocky Mts.*, 1, 339, 1823. WA-QŌTC.—Dorsey, *Winnebago MS. vocab.*, B. A. E., 1886 (Winnebago name). YAHOWA.—Beltrami, *Pilgrimage*, II, 151, 1828. YOWAYS.—De l'Isle, *Map of La.*, in Neill, *Hist. Minn.*, 164, 1858. YUAHÉS.—Iberville (1700) in Margry, *Déc.*, IV, 440, 1880 (identical?). ZAIVOVOIS.—Haldimand, according to Catlin, quoted by Donaldson in *Smithson. Rep.* for 1885, pt. 2, 145, 1886.

APPENDIX D

A list of the names of some of the more prominent members of the Iowa tribe, excluding half-breeds.

(Compiled from various sources)

HBROCKANIE
Laws and Treaties (p. 396, vol. I)

BIG EAR
Laws and Treaties (p. 396, vol. I)

BIG EAR, Thereasa
Laws and Treaties (p. 396, vol. I)

BIG NECK (See Moa-Na-Hon-Ga)

CORSAIR A papoose
Catlin, Fourteen Ioway Indians

CRANE
McKenny & Hall Indian Tribes (pp. 141-146, vol. I)

EL LADRON (the robber)
(See Wa-cha-mon-ya)

HARD HEART
McKenny & Hall Indian Tribes (p. 85, vol. II)

HE-WA-THO-CHA (One who sheds his hair)
Fulton, Red Men of Iowa

INTHEHONE (The Big Axe)
McKenny & Hall Indian Tribes (pp. 141-146, vol. I)

"IOWAY JIM" or Major Ketcher
McKenny & Hall Indian Tribes (pp. 157-160, vol. I)

KIS-TOM-IE—a woman
Laws and Treaties (p. 396, vol. I)

KOON-ZA-YA-ME (Female war Eagle sailing)
Catlin, Fourteen Ioway Indians

LE VOLEUR (A Chief)
Catlin, Fourteen Ioway Indians

MA-HAS-KAH (White Cloud)
McKenny & Hall Indian Tribes (pp. 141-146, vol. I)
(Occasionally spelled Ma-hos-kah, see the treaty of 1824)

MA-HAS-KAH (Young)
McKenny & Hall Indian Tribes (pp. 151-154, vol. I)

MAH-HEE
Treaty of 1861

MAH-NE-HAH-NAH (Great Walker)
Rhees, Smithsonian Institution, (p. 57)
Treaty of 1824

MAUHOOSKAN (The White Cloud)
Maximilian Travels, vol. III (Clark's reprint)

MANCH-COO-MAIM
Rhees, Smithsonian Institution (p. 58)

MANHAW-GAW (Wounding Arrow)
McKenny & Hall Indian Tribes (pp. 141-146, vol. I)
Gue, History of Iowa (p. 66, vol. I)

MAUSHEMONE (The Big Flying Cloud)
McKenny & Hall Indian Tribes (pp. 157-160, vol. I)

MEW-HU-SHE-KAW (White Cloud)
Catlin, Fourteen Ioway Indians. Also given in Catlin, Notes of Eight Years' Travels in Europe, etc , as Mu-hu-shee-kaw.

MISSORAHTARRAHAW (The Female Deer that bounds over the Plains, i. e. , prairie)
McKenny & Hall Indian Tribes (pp. 141-146, vol. I)

MOA-NA-HON-GA (Great Walker)

Also known as Winaugusconey (the man who is not afraid to travel) and Big Neck
McKenny & Hall Indian Tribes (pp. 157-160, vol. I)

MOSTEOSE (Holy Rabbit, an old Iowa Chief still living)

MUN-NE-O-YE A woman
Catlin, Notes of Eight Years' Travels in Europe

NAR-GE-GA-RASH (British)
Treaty of 1854
Treaty of 1861

NAW-A-TAWMY
Laws and Treaties (p. 396, vol. I)

NE-O-MON-NE (Walking Rain)
Rhees, Smithsonian Institution, (p. 57)
(Probably the same Indian referred to by McKenny & Hall under Ne-O-Mon-Ni, *q. v.*

NE-O-MON-NI (The cloud out of which the rain comes)
McKenny & Hall Indian Tribes (pp. 81-82, vol. 2)

NEU-MON-GA (Walking Rain)
Schoolcraft, Indian Tribes (vol. III)

NEU-MON-YA (Walking Rain)
Catlin, Fourteen Ioway Indians. Given in this author's Eight Years' Travels in Europe and his Descriptive Catalogue as No-o-mun-nee (He who walks in the rain)

NIH-YU-MAH-NI (La Pluie qui marche)
Maximilian, Travels (p. 272, vol. I)

NO-HO-MUN-YA
(One who gives no attention, also known as Roman Nose)
Catlin, Fourteen Ioway Indians

NOTCH-EE-NING-A (No Heart — also called White Cloud)

Catlin, Notes of Eight Years' Travel in Europe, (vol. I)
Treaty of 1861

NOT-CHI-MI-NE
McKenny & Hall Indian Tribes (vol. II, p. 59)

NAN-CHEE-NING-A
Treaty of 1854

NATCE-NINE
Hamilton, B. A. E., (vol. II, p. 424)

NAUCHE-WING-GA
Rhees, Smithsonian Institution

NA-CHE-NING-A
Schoolcraft Indian Tribes (vol. III)

NAUCHENINGA
McKenny & Hall Indian Tribes (vol. I, p. 151)

NOTOYAUKEE (One Rib)
McKenny & Hall Indian Tribes (pp. 89-93, vol. II)

OKE-WE-ME (Female bear that walks on the back of another)
Catlin, Fourteen Ioway Indians

PAH-TA-COO-CHEE (The Shooting Cedar)
Catlin, Notes of Eight Years' Travel in Europe, (vol. I)

PEKENIGA (The Little Star)
McKenny & Hall Indian Tribes (pp. 157-160, vol. I)

RAINBOW (The)
McKenny & Hall Indian Tribes (pp. 89-93, vol. II)

RANT-CHE-WAI-ME (Female Flying Pigeon)
McKenny & Hall Indian Tribes (vol. I, pp. 147-149)

RUTON-WE-ME (Pigeon on the wing)
Catlin, Fourteen Ioway Indians

RUTON-YE-WE-MA (Strutting Pigeon)
Catlin, Fourteen Ioway Indians

SHAU-HAU-NAPO-TINIA (The man who killed three Sioux)
Also known as Moanahonga (Great Walker)
McKenny & Hall Indian Tribes (pp. 161-162, vol. I)

SE-NON-TY-YAH (Blister Feet)
Catlin, Fourteen Ioway Indians

SHON-TA-YI-GA (Little Wolf)
Catlin, Fourteen Ioway Indians. (Spelled Shon-ta-ye-ee-ga in Catlin's Notes of Eight Years' Travels in Europe, etc.)

SHOON-TY-ING-A
Treaty of 1854

TAH-RA-KEE
Treaty of 1861

TAH-ROH-HA (Many Stages)
Maximilian, Travels. Clark reprint (vol. III)

TAH-RO-HON
McKenny & Hall Indian Tribes (pp. 85-87, vol. II)

TAH-RO-HON (Plenty of Meat)
Rhees, Smithsonian Institution, (p. 56)

TA-PA-TA-ME (Spohia-Wisdom)
Catlin, Fourteen Ioway Indians

THUR-O-MONY
Treaty of 1861

TOHEE, CHARLES
Laws and Treaties (p. 396, vol. I)

TOHEE, DAVID
Bull. 30, B. A. E.

TOHEE, EMMA
Laws and Treaties (p. 396, vol. I)

TOHEE, MAGGIE
Laws and Treaties (p. 396, vol. I)

TOHEE, MARY
Laws and Treaties (p. 396, vol. I)
TOHEE, WILLIAM
Treaty of 1861
TOTANAHUCA (The Pelican)
McKenny & Hall Indian Tribes (pp. 59-61, vol. II)
WA-CHA-MON-YA (He who kills as he walks)
Wisconsin Hist. Soc. Coll. vol. XVIII, p. 363. (There also termed El Ladron)
WA-CHA-MON-YA (One who kills as he walks)
Fulton, Red Men of Iowa
Given in McKenny & Hall's Indian Tribes as Watche-mon-ne (the Orator) and in Rhees, Smithsonian Institution — Stanley — as Wa-cha-mow-ne (Partisan)
WAHUMPPE
McKenny & Hall Indian Tribes (p. 85, vol. II)
WANATHURGO
McKenny & Hall Indian Tribes (pp. 59-61, vol. II)
WASH-KA-MON-YA (Fast Dancer)
Catlin, Fourteen Ioway Indians
WASSAN-NIE (The Medicine Club)
Maximilian, Travels (vol. III, Clark issue)
WA-TAN-YE (One always foremost)
Catlin, Fourteen Ioway Indians
WA-TA-WE-BU-KA-NA (Commanding General)
Catlin, Fourteen Ioway Indians
In Catlin's Notes of Eight Years' Travel in Europe this is spelled Wa-tah-we-buck-a-nah
WAW-MO-MOKA (Thief)
Schoolcraft Indian Tribes (vol. III)
WAH-MOON-AKA (The man who steals)
Treaty of 1854

WAW-NON-QUE-SKOON-A
Schoolcraft Indian Tribes (vol. III)
WENUGANA (The man who gives his opinion)
McKenny & Hall Indian Tribes (pp. 89-93, vol. II)
WHITE CLOUD, JEFFERSON
Laws and Treaties (p. 396, vol. I)
WHITE HORSE
Treaty of 1861
WI-E-WA-HA (White Cloud — also known as Good Disposition)
Schoolcraft, Indian Tribes (vol. III)
WINANGUSCONEY (see Moa-Na-Hon-Ga)
WO-HUM-PA
Rhees, Smithsonian Institution (p. 49)
Probably the same Indian as referred to by McKenny & Hall as Wahumppe, *q. v.*
WOS-COM-MUN (The Busy Man)
Catlin, Notes of Eight Years' Travels in Europe
WY-EE-YOGH (The man of Sense)
Catlin, Notes of Eight Years' Travels in Europe
YU-MAH-NI (la pluie qui marche)
Maximilian, Travels

INDEX

(Names of Iowa Indians not included in Index. See proper appendix)

Accault, Michel. La Salle's companion. xxii, *note*

ACCOUNT OF AN EXPEDITION FROM PITTSBURG TO THE ROCKY MOUNTAINS, *Maj.* S. H. Long, leader. xxxiv

ACCOUNT OF AN EXPEDITION TO THE SOURCES OF THE MISSISSIPPI AND THROUGH THE WESTERN PART OF LOUISIANA, ETC., AN. By Pike. xvi, xxiv, xxv, *note.* xxxiv, 42

Algonquian family, Eries, an important tribe of the. x, *note.* Referred to, 34

Alleghany Mountains, 33, 40

Allen, Dr. J. A. THE AMERICAN BISONS, LIVING AND EXTINCT, 1876. 39, *note.* HISTORY OF THE AMERICAN BISON, 1877. xxv, *note*

American Antiquarian, Dorsey's article in. xvii, *note*

AMERICAN BISONS, LIVING AND EXTINCT, THE. By Allen. 39, *note*

AMERICAN FUR TRADE OF THE FAR WEST, THE. By Chittenden. xxiii, *note*

AMERICAN STATE PAPERS, *Indian Affairs.* Ed. by Lowrie and Clarke. 49

AMONG THE QUAKERS. By Richman. xxi, *note*

André, Father Louis. xxi, xxv. 1, *note.* 10, *note.* 11, *note*

Annals of Iowa, W. W. Hildreth writes in, concerning name of the Iowa. xviii, *note.* xix, *note*

ANNALS OF LOUISIANA, by Penicaut. 4, *note*

approaching dance, The. xxxiii

Arapaho Indians, x

Arkansas River, 35

arrow, Game of. xxx

Attacapa Indians, x

Ayuhba, A name given the Iowa. xx, *note*

Bald Island. See Prairie Island

ball-play dance, The. xxxiii

ball-playing, or racket, xxx

Baltimore, Maryland, 5, *note*

"Baptiste," i.e., Winnebago exchief, also known as "The Half Breed," 7, 8

Bean, *Maj.* Jonathan L. 6, *note*

bear dance, The. xxxiii

beaver skins, in connection with Le Seuer's mines, 12, *note*

BIBLIOGRAPHY OF THE LEWIS AND CLARK EXPEDITION, by Miner. 5, *note*

Bibliotheque du Roi, The. In Paris. 22, *note*

Bienville, Sueur d'. 19, 20, *note*

Big Platte River, xxiv, *note*

Big Sioux River, 23, 24

Bison americanus, French names for. xxv, *note*

Back Dog. See Grey Iron

Back Hawk War, 39, *note*

Black River, 17

Black Tomahawk, a Sioux Indian, 29, 30

Blue Earth Country, 7, post at, 21; region, 3, 35; river, xx, 9, 11, *note.* 12, 14, 17, 18, 32

Bodleian Library, The. 27, *note*

Bois Brulé trading route, 13, *note*

Bouquet, Henry. 1, *note.* 40

Brewer, L. A. Ed. of Lea's NOTES ON THE WISCONSON TERRITORY. 2, *note*

Brie, France, 27, *note*

British Museum, The. 28, *note*

Brower, Jacob V. 27, *note*

Bulletin of the Philosophical Society, Dorsey's article in. xvii, *note*

Bureau of American Ethnology, The. xii, xiii, 4, *note.* 5, *note.* 41, *note*

Caddoan family, Oroyelles probably of the. x, *note*

calumet dance, The. xxxiii

Campbell, Henry Colin. His Ac-

count of Radisson and Grosseilliers. 27, *note*
camp circle, Division among the Iowa. xxv.
Cannon River, 34
Carte de la Louisiane, by Franquelin. xxiii, *note*. *ibid*, *note*
Carte du Canada ou de la Nouvelle France et des Decouvertes que y ont Ete Faites, by Delisle. 22, *note*
Carver, Capt. Jonathan. 32
Catlin, George. His map of 1833. xx, *note*. "Catlinite," named after. xxv, *note*. xxviii, *ibid*, *note*. xxix, xxxi, xxxii, *note*. His Works, xxxiv, 1, *note*
catlinite, xxv, *ibid*, *note*
Cass, Gen. Lewis, his ms. census of Indian tribes. 21, *ibid*, *note*. 40, 53
Celeron, Jean Baptiste, *Sieur de Blainville*. 41, *note*
Census of Indian tribes, First attempt toward a. 21. Chauvignerie's referred to, *ibid*, *note*
Cessions of Land by the Indians to the United States, by Royce. 49
Chaienne. See Cheyenne Indians.
Champigny, Jean Bochart de. *Intendant*. 12, *note*
Chariton River, 38
Charlevoix, Pierre Francois Xavier de. xviii, *note*. 4, his Histoire et Description Generale de la Nouvelle France, *ibid*, *note*; his Journal d'Un Voyage *ibid*
Chauvignerie, Michel Maray, *sieur de*. 21, *note*. His report, 41, *ibid*, *note*
Chequamegon, Wisconsin, 13, *note*. 22, *note*
Cheyenne Indians, Allied to the Arapahoes, and other Plains Indians. x, *note*. xx, *ibid*, *note*. (Shien-Sha-i-ena-Chainne-Shiene) 31, 34, 35
Cheyenne Indians, The. By Mooney. xx, *note*
Chippewa Indians, (Chippeway), 9, 53, 54
Chippeway River, 28
Chittenden, Capt. Hiram Martin. His American Fur Trade. xxiii, *note*
Chiwere group. Formed by the Oto, Missouri and Iowa tribes. xvii
Choctaw Indians, x, *note*
Chouteau, Auguste. 49
Clarke, Matthew St. C. ed. with Walter Lowrie of The American State Papers. 49
Clark, William. 49, 50, 53, 56, 59, 61, 66
Clark, W. P. The Indian Sign Language. xvi, *note*
Colbert River. See Mississippi River
Colonial Mobile, by Hamilton. Cited, 20, *note*
Columbus, Christoper. 31
Commissioner of Indian Affairs, Report of. 1, *note*
Congressional Library, The. 4, 12, *ibid*, *note*
Contributions to the Ethnography and Philology of the Indian Tribes of the Missouri Valley, by Hayden. xxxiv, xxxv
Coteau des Prairies, 38
Coues, Dr. Elliott. His edition of Lewis and Clark's Travels. xxiii, his edition of The Henry and Thompson Journals xxiii, *note*. Of Pike's Travels, xxv, *note*. Lewis and Clark 5, *note*
Council Bluffs, Iowa, xxiii, *note*
Crow Indians, 35
Culin, Stewart. Games of the North American Indians, xxviii, *note*. xxxi, *note*
"Cut Throats," or a "Cut Throat," Name given the Iowa by Mallery. xvi
"Dakota-Lexicon," i.e., Dakota-English Dictionary, by Rev. S. R. Riggs. 5, *ibid*, *note*; ed. by Dorsey, *ibid*. 8, 10
Dakota or Siouan stock, Iowa included in one of the southwestern branches of. xvii, xviii, *note*. xxi, xxv, Proved in the management of children. xxvii, referred to; 5, 8, 9, Indians, 14, 16, 29, 30, 31, 32, 33, 34, 35
Davis, Andrew McFarland. Indian Games. xxviii, *note*. 3, *note*
Decouvertes et Etablissements des Francais dans l'Ouest et dans le Sud de l'Amerique Septentrionale, by Margry. 3, *note*. 4, *note*. 12, *note*
Delisle, Claude and Guillaume, their map of northwestern Louisiana,

i.e., CARTE DU CANADA OU DE LA NOUVELLE FRANCE ET DES DECOUVERTES QUE Y ONT ETE FAITES. 22, *ibid, note.* 23, *note*
De Menil, Dr. A. N., his LITERATURE OF THE LOUISIANA TERRITORY. 13, *note*
Denonville, Jacques René de Brisay, *Marquis de.* 14, *note*
Derroin, Jeffrey. Iowa interpreter, 65
Des Moines River, xxii, xxiii, 9, 14, 24, 37, 38, 40
De Soto, Ferdinand. 23, *note*
De Tailly—an interpreter, 42
d'Évaque, M. Left by Le Seuer in charge of Fort l'Huillier. 19, 21
Dieppe, France, 20, *note*
"Dirty Face," or "Dusty Nose." i.e., Pa-ho-ches, xviii, *note*
DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY, by Shea. xv
Donaldson, Thomas. 1, *note*
Dorsey, J. O. His articles in *American Antiquarian*, 1879, and *Bulletin of the Philosophical Society*, 1880. xvii, *note*, xviii, *note.* In *Journal of American Folklore*, 1891, xxvi, *note*, xxvii, *note.* In Bull. 30, B. A. E. 6, *note*, 45
Dougherty, John. 64
Drake, Samuel J. 1, *note*
"Drowsy Ones," an Iowa cognomen, 8
Dublin, Ireland, 12, *note*
Du Luth, Daniel Greysolon. 28, various spellings, of the name, *ibid, note*
Duluth, Minnesota, 28, *note*
DURALDE MANUSCRIPTS, THE. In the Library of the American Philosophical Society. xi, *note.* 12, *note*
"*Dusty-Heads*," 6, *ibid, note.* 8, 10
"Dusty Nose" or "Dirty Face," i.e., Pa-ho-ches, From Schoolcraft. xviii, *note.* 6, *ibid, note.* 7
Dutouret, Vincent. His EXAMEN SUR TOUTES LES CARTES GENERALES DES QUATRE PARTIES DE LE TERRE, MISES AU JOUR, PAR FEU DELISLE, DUPUIS 1700, JUSQU'A EN 1725, POUR SERVIR D'ECLAIRCISSEMENT SUR LA GEOGRAPHIS, 1728. 23, *note*
eagle dance, The. xxxiii
EARLY VOYAGES UP AND DOWN THE MISSISSIPPI, by Shea. 3, *note.* 12, *note*
Edwards, Ninian. 49
Erie Indians, x
EXAMEN SUR TOUTES LES CARTES GENERALES DES QUATRE PARTIES DE LE TERRE, MISES AU JOUR, PAR FEU DELISLE, DUPUIS 1700, JUSQU'A EN 1725, POUR SERVIR D'ECLAIRCISSEMENT SUR LA GEOGRAPHIS, 1728, by Dutouret. 23, *note*
EXTERMINATION OF THE AMERICAN BISON, THE. By Hornaday, 39. *note*
Falls Dwellers, The. 9
Falls of St. Anthony, xix, 31, 39
Field Columbian Museum, CATALOG, xxxi, *note*
FIRST GREAT CANADIAN, THE. By Reed. 20, *note*
Fish Creek, 24, 37
Fisher, William. Publisher of the 1812 issue of Lewis and Clark's TRAVELS. 5, *note*
Fletcher, Alice C. Writing in PUBLICATIONS OF THE PEABODY MUSEUM. xxvi, *note.* Her paper *Tribal Structure*, in THE PUTNAM ANNIVERSARY VOLUME, xxix, *note*
Fletcher, J. E. His paper on the Winnebago in Schoolcraft's INDIAN TRIBES, vol. iii, 37
Ford, Worthington C. xiii
Forts:
 Des Moines, xix, *note*
 Leavenworth, 38, 39, 59
 l'Huillier. xxiv, 18, 19
 Perrot, 13, *ibid, note,* 14, 19
 Snelling, 29
Foster, Dr. Thomas. ix, x, xi, xviii, *note.* 4, *note.* 5, *note.* 6, *note.* 34, *note.* 41, *note*
"Four Lakes," The. 36
FOURTEEN IOWAY INDIANS, THE. An important pamphlet by George Catlin. xxviii, *note.* xxxi, *note.* xxxii, *note.* xxxiii, *note* French translation of, *ibid*
Fox Indians, xxiv, xxvii, 7, 17, 21, 41, *note.* 53, 54, 55, 56, 59, 60, 61, 62, 64, 66, 67, 68, 69, 73, 74, 75, 76
France, 3 *note*
Franquelin, Jean Baptiste Louis. His map of 1684. xxiii, *note.*

CARTE DE LA LOUISIANE, the facsimile, *ibid*
French, B. F. HISTORICAL COLLECTIONS OF LOUISIANA. 3, *note*. 4, *note*. 12, *note*
Fulton, A. R. THE RED MEN OF IOWA. xiii, xix, *note*
Gallatin, Albert. 34
Gayarre, C. E. A. HISTORY OF LOUISIANA. 20, *note*
Goodfellow, F. J. his article in SOUTH DAKOTA HISTORICAL COLLECTIONS. xxiv, *note*
GRAMMAR AND DICTIONARY OF THE DAKOTA LANGUAGE, by Riggs. 5, *note*
Grand Nemaha River, i.e., Great Nemaha River. 58, 61, 67, 74, 76
Grand River, 38, 39, *note*
Gray Snow, An Iowa cognomen. xviii, *note*. 6, *note*
Great Lakes, 53
Great Nemaha Agency, (or sub agency), 40, 64, 73, River. xxiv, 2, 7, 39
Great Nemaha River. See Grand Nemaha River
Great Platte River. See Nebraska River
Green Bay, Wisconsin, xxi, 10
"green earth," Iberville's copper mines. 3, *note*
Grey Iron or Black Dog, a Sioux Indian. 30, 34
Groseilliers, Medard Chouart, *sieur des*. 27, *ibid*, *note*. 28, *note*
Hamilton, Peter. His COLONIAL MOBILE cited. 20, *note*
Hamilton, Rev. William. xxvii, *note*. 1, *note*. 7, *ibid*, *note*. 25, 36, 45
Harahey, W. E. Richey refers to this in connection with *Iowa*. xix, *note*
Havana, Cuba. Iberville dies in. 20, *note*
Hayden, F. V. CONTRIBUTIONS TO THE ETHNOGRAPHY AND PHILOLOGY OF THE INDIAN TRIBES OF THE MISSOURI VALLEY. xxxiv, xxxv
Hennepin, Father Louis. 28, 32, 35
Hennepin LETTER, La Salle's. xxii. 11, *note*
HENRY AND THOMPSON JOURNALS, THE. Coues ed. xxiii, *note*
Hewitt, J. N. B. Writes on consanguinity in BULL. 30 B. A. E. xxvi, *note*
Hildreth, W. W. On the name "Gray Snow." xviii, *note*
HISTORICAL COLLECTIONS OF LOUISIANA, by French. 3, *note*. 4, *note*. 12, *note*
HISTOIRE ET DESCRIPTION GENERALE DE LA NOUVELLE FRANCE, by Charlevoix. 4, *note*
HISTORY OF LOUISIANA, THE. By Gayarre. 20, *note*
HISTORY OF LOUISIANA, by La Harpe. 12
HISTORY OF MINNESOTA, THE. By Neill. 12, *note*. 13, *note*. 21, 22, *note*. 23
HISTORY OF THE AMERICAN BISON, by Allen xxv, *note*
HISTORY OF THE EXPEDITION UNDER THE COMMAND OF LEWIS AND CLARK, *ed.* by Elliott Coues. xxiii, 5, *note*
HISTORY OF THE ORIGIN OF THE PLACE NAMES CONNECTED WITH THE C. & N. W. R. R., by Stennett. 28, *note*
Hodge, Frederick Webb. xiii, 41, *note*
Holmes, William H.. xiii, 4, *note*
Hornaday, William T. THE EXTERMINATION OF THE AMERICAN BISON. 39, *note*
Hudson Bay region, English in the. 20, *note*. Groseillers in the. 28, *note*. 36
Iberville, Pierre le Moyne, *sieur d'*. His Expedition of 1698. 3, *note*. 19, Governor of Louisiana, 20, his MEMORIAL, *ibid*; *ibid*, *note*. 41
Illinois Confederacy, 15, *note*
Illinois River, xxi, 11, *note*. 15, 20, 53
Illinois, State of. 15, *note*. 36, 38
Indiana, State of. 28, *note*
Indian Bureau, at Washington. ix. 40, REPORT OF, 1874, 42
INDIAN GAMES, by Davis. xxviii, *note*. 3, *note*
INDIAN LAND CESSIONS IN THE UNITED STATES, by Royce. 49
Indian Record, The. ix, x, xi
INDIAN SIGN LANGUAGE, THE. By Clark. xvi, *note*
Indian Territory, Seneca Indians in. xi, *note*
INFORMATION RESPECTING THE HISTORY, CONDITION AND PROSPECTS OF THE INDIAN TRIBES OF THE UNITED STATES, by Schoolcraft.

xii, xviii, *note*, xxiii, 1, *note*. 7, 21, *ibid, note*. 24, 25, 36, 37, 41, *note*
Ing-Kee-Ko-Kee, or game of moccasin, xxix
Iowa Indians, x, xi, xii, xvi, xvii, xviii, *note*. xix, xx, *note*. xxi, xxii, xxiii, *note*. xxiv, xxv, xxvii, *ibid, note*. xxviii, *ibid, note*. xxix, xxx, xxxi, xxxiv, 1, *note*. 2, 3, 6, *note*. 7, *ibid, note*. 8, 9, 10, *ibid, note*. 11, *note*. 13, 14, 15, 16, *ibid, note*. 17, 22, 24, 26, 28, 29, 30, their village, *ibid*, 31, 32, 33, 34, 35, 37, 39, present reservation, *ibid*. in 1827, *ibid, note*. 41, *note*. 42, 45, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76
Iowa reserve, 74
Iowa River. i. e., "Riviere de Aiounones," xxiii, *note*. Riviere des Ai8u8e (Iowa), as noted on Franquelin's map, *ibid*. 30, Iowa Indians locate on, 38
Iowa Synonomy. See page xv and Appendix C, page 77
Iowa, State of. xx, *note*. 2, *note*. 9, 23, rivers in lower and upper, 39
Iowaville, Village in Wapello county, Iowa. Indian mounds at, xxvii
Ioway and Sac Mission Press, 7, *note*
"Ioway District," 2, *note*
Ioway Club, The. 2, *note*
IOWAY GRAMMAR, AN. By Hamilton and Irvin. 7, *note*
Ioway Missionaries, i. e., Messrs. Hamilton and Irvin, 7.
IOWAY PRIMER, AN. Hamilton and Irvin. 7, *note*
Iroquoian family, includes the Eries. x, *note*
Irvin, Rev. Samuel McCleary. 1, *note*. 7, *ibid, note*. 25, 36
Isle Pelee, 14, 19
Jackson, William H. 1, *note*
James River, 24
Jefferys, Thomas. THE NATURAL AND CIVIL HISTORY OF THE FRENCH DOMINIONS IN NORTH AND SOUTH AMERICA, 1760 edition, xxii
JESUIT RELATIONS, THE. Thwaites edition. xxi, *note*. xxv, *note*. xxxv
Johnson, Pres. Andrew. 12, *note*
Joliet, Louis. His map of 1674. xxii
Joncaire, Louis Thomas de. 41, *note*
Jones, Father A. E. His article in *U. S. Catholic Hist. Mag.* 11, *note*
JOURNAL D'UN VOYAGE, by Charlevoix. 4, *note*
JOURNAL, (i.e., RELATION) of Pericaut. 3, *note*
JOURNAL, of Marquette. referred to, xxi
Kansas, Northeastern. Iowa reservation in. xxxiv
Kansas River, 51
Kansas, State of. 2, *ibid, note*
Kappler, Charles J. *ed.* INDIAN AFFAIRS. *Laws and Treaties*. 2 vols., 1903. 2, *note*. 49
Kaskaskia Indians, 15, *note*
Kaskaskia Mission, Illinois, 15, *note*
Kickapoo northern boundary line, The. 61, 67
Kiowa Indians, xvi, xviii, *note*. xix, *note*
kon-tho-gra, or game of platter. xxix
La Barre, Pierre Le Fevre de, 14, *ibid, note*
Lac-qui-Parle, 35
La Harpe, Benard de. 3, *ibid, note*. 12, 15, *ibid, note*. 22, *note*. 32
Lakes:
Koshkonong, 36
of the Woods, (Rainy Lake), 36
Pepin, 13, *ibid, note*. 34
Superior, 36
Lakes. See Great Lakes
LANCE, CROSS AND CANOE, THE, by Milburn. 22, *note*
La Salle, Robert Cavelier, *sieur de*. xxii, 11, *note*
Laut, Miss Agnes C. Her PATHFINDERS OF THE WEST. 27, *note*
LAWS AND TREATIES, 2 vols., *ed.* by Kappler. 2, *note*. 49
Lea, Lieut. Albert Miller. NOTES ON THE WISCONSIN TERRITORY. 2, *note*
Le Claire, Antoine. Half-breed interpreter, on the word Iowa. xviii, *note*
Le Clercq, Father Christion. FIRST ESTABLISHMENT OF THE FAITH IN NEW FRANCE. xxi, *note*
Le Moyne, Charles. Father of Iberville. 20, *note*

Le Page du Pratz, his name for the buffalo, xxv, *note*
Lesdiguières, Duchess de. 4, *note*
Le Sueur, Pierre C. xx, xxii, xxiv, *ibid, note.* 1, *note.* 3, *ibid, note.* His NARRATIVE, *ibid.* 10, 11, *note.* 12, *ibid, note.* 13, *ibid, note.* 14, 15, 16, 17, 18, 19, 20, *ibid, note.* 21, 22, *ibid, note.* 32
Le Sueur River, 11, *note*
LETTERS AND NOTES OF EIGHT YEARS' TRAVELS, ETC. By George Catlin. xxviii, *note*
Lewis and Clark, TRAVELS. Coues ed., xxiii, Thwaites edition of the ORIGINAL JOURNALS, *ibid.* TRAVELS, xxxiv, 1, *note.* Fisher's edition of 1812; 4, *ibid, note.* ed. by Coues. 5, *note.* BIBLIOGRAPHY OF, by Miner, *ibid.* Thwaites ed. *ibid.* 42
l'Huillier, French Farmer-General. xxiv, *note*
Literary Collector, The. 5, *note*
LITERATURE OF THE LOUISIANA TERRITORY, by De Menil. 13
Little Nemaha River, 58
Little Platte River, 38, 39, *note*
Little Sioux River, 23
Logansport, Indiana, 28, *note*
London, England, 4, *note*
Long, Maj. Stephen Harriman. His ACCOUNT OF AN EXPEDITION FROM PITTSBURG TO THE ROCKY MOUNTAINS. xxxiv
Louisiana, Southwestern. Attacapa Indians in. x, *note*
Louisiana, State of. 3, *note*
Lowrie, Walter. *ed.* with Matthew St. C. Clarke, of THE AMERICAN STATE PAPERS. 49
Macalester College, St. Paul, Minnesota. 12, *note*
Mackinac, 41, *note*
Madeline Island, Minnesota, 13, *note*
Madison, Wisconsin, 36
Mallery, Garrick. His SIGN LANGUAGE AMONG THE NORTH AMERICAN INDIANS. xvi, *note*
Mandan Indians, 33, 35
Mankato, Minnesota, Reached by Le Sueur in 1700. xxiv, *note*
Manypenny, George W. 66
Marest, Gabriel. 15, sketch, *ibid. note.* 16
Margry, Pierre. DECOUVERTES ET ETABLISSEMENTS DES FRANCAIS DANS L'OUEST ET DANS LE SUD DE L'AMERIQUE SEPTENTRIONALE. 3, *note.* 4, *note.* 12, *note*
Marquette, Jacques. xv, his manuscript map, xxi, 11, *note.* His JOURNAL, xxi
marriage customs, Iowa varies but little from other kindred tribes. xxvii
Mars, Thunder compared to. 30
Massachusetts Historical Society, xiii
Maximilian, Alexander Philipp, *Prinz von Wied-Neuwied.* TRAVELS. xvi, xxiii *note.* xxxiv, 6, *note.* 39, *note.* 56, *note*
McCoy, Isaac. 68
McGee, W J His article in B. A. E. 1897. xvii, *note.* 6, *note*
Membré, Father Zenobius. xxi, *ibid, note.* 11, *note*
MEMORIAL, THE. By Iberville. 20, 41, *ibid, note*
MEMOIRE SUR LES MOEURS, COUSTUME ET RELIGION DES SAUVAGES DE L'AMERIQUE SEPTENTRIONALE, by Perrot. 14, *note*
MEMOIRS OF EXPLORATIONS OF THE BASIN OF THE MISSISSIPPI VALLEY, VOL. VII. W. E. Richey writes in concerning the word *Iowa.* xix, *note.* xx, *note.* xxiii, *note.* VOL. VI, account of the Radisson-Groseillers controversy, 27, *note*
Memoirs of the American Anthropological Association, Mooney's article on the Cheyenne therein. xx, *note*
Menaige, an ex-Interpreter, 8
Mendota, Minnesota, 30, 34
Menominee Indians, 53
Michigan, Lake. Winnebago Indians on shores of. xviii
Michigan Territory, 54
Milburn, William Henry, author of THE LANCE, CROSS AND CANOE, 1892. 22, *note*
Mille Lac, Minnesota, 27, 29
Milwaukee River, xxi, 11, *note*
Miner, W. H. BIBLIOGRAPHY OF THE LEWIS AND CLARK EXPEDITION, 5, *note*
Minetare (i.e., Hidatsa) Indians, 35
Ministere des Colonies, Bureau of, at Paris. 11, *note*
Minnesota Historical Society Collections, 1850-56. xii, xx, 6, *note.* 12, *note.* 28, *ibid, note.* 31, 41, *note,* 1864. xv, 11, *note.* 12, *note*

Minnesota Historical Society, 21
Minnesota River, xix, 12, 28, 29, 30, 31, 33, 35
Minnesota, State of. xx, *note.* 3, 7, 9, 13, *ibid, note.* 27, 28, *ibid, note.* 30, 31, 32
Minnesota Valley, 32, 34, 35
Missionary Labors of Fathers Marquette, Menard and Allouez, etc. By Verwyst. 13, *note*
Mission of the Immaculate Conception of the Holy Virgin in Illinois, 15
Mississippi River, Winnebago Indians reach the. xviii, xix, xxi (Colbert), xxii, 1, 2, *note.* (Colbert) 11, *note.* 13, *ibid, note.* 14, 15, 18, 20, 23, 25, 26, 27, 28, 32, 33, 34, 36, 37, 38, 51, 53, 54, 56, 64
Mississippi Valley, Iberville's Memorial on. 20. Indian tribes in, 21, country of the, 41, *note*
Missouri Indians, xvii. 42, 56, 57, 59
Missouri River, xx, *ibid, note.* xxii, xxiii, *ibid, note.* xxiv, 1, 2, 7, 8, 9, 11, *note.* 19, 20, 23, 24, 25, 30, 33, 35, 37, 38, 39, 51, 53, 54, 56, 57, 58, 59, 60, 61, 64, 66, 67, 68
Missour, State of. Iowa Indian lands in, xxxiv, Indian tribes in, 37, Iowa Indians on Chariton River in, 38, 51, 59, 60, 68, 73
Missouri Valley, Indian tribes in, 21
Mobile, Alabama, 19, 21
Montcalm, Gozon de St. Véran, Louis Joseph, *Gen. Marquis de.* 42
Mooney, James. xiii, xvi, his The Cheyenne Indians, xx, *note*
Morgan, Col. Willoughby. 56
Morse, Rev. Jedidiah D. 1, *note*
murder, Punishment of. xxvii
Narrative and Critical History of America, by Winsor. 3, *note.* 20, *note*
Natchez Indians, 21
Natural and Civil History of the French Dominions in North and South America, The. By Jefferys. xxii
Nebraska Historical Society Collections, 1885. xvi. 7, *note*
Nebraska River, (Great Platte). 38
Nebraska, State of. xxiv, 2, 24
Nebraska Territory, 73
"Necklace People," name given the Iowa by the Kiowa. xvii
Neill, Rev. E. D. 12, sketch, *ibid, note.* Reference to his History. xii, 13, *note.* 14, 21, 22, *note,* 23
Nemaha River, 67, known as Walnut Creek, 74
Nez Perce, colloquial name for the Iowa, 42, *ibid, note*
Nicollett, J. N. His map of 1841. xx, *note.* xxiii, *note.* 11, *note*
Nohearts Creek, 74
Noland's Creek, 67
Notes on the Wisconsin Territory, by Lea. 2, *note*
Oak Grove, Minnesota, Indian mounds at. 29, 33, an Iowa village, 30, 34
O'Callaghan, Edmund Bailey. 41, *note*
Ohio River, 33, 41, *note*
Ojibwa Indians, (Saulteurs), 9, 36
Oklahoma, State of. Oto Indians of. xxxi, Iowa Indians in, xxxiv, 2, *note*
Omaha Indians, Once part of the Winnebago Nation. xvii, xviii, *note.* xx, xxii, xxiii, xxv, xxvii, xxx, 11, *note.* 19, 20, 23, 32, 35, 56, 57, 58, 59
Original Journals of the Lewis and Clark Expedition, *ed.* by Thwaites. xxiii, *note.* 5, *note.* 42, *note*
Oroyelles, (Indians). x
Osage Indians, 16, 35
Oto Indians, xvii, xxi, xxii, xxiii, xxx, xxxi, 11, *note.* 17, 24, 32, 35, 42, 55, 56, 57, 58, 59
Ottawa fur trade, 14, *note*
Ottawa Indians, 53
Pa-ho-ches. i. e., "Dusty Nose," or "Dirty Face," xviii, *note.* 6, *ibid, note.* 7, 8, 10, 16, 23, 24
Pahoja or Gray Snow name given the Iowa. xviii
Pahoutet, Marquette's name for the Iowa. xxi
Paris, France, 41, *note*
Parkman Club Papers, article by Stickney in. 14, *note.* H. C. Campbell's article in. 27, *note*
Pathfinders of the West, by Laut. 27, *note*
Pawnee Indians, 11, *note*
Peabody Museum, Publications. Article by Fletcher in. xxvi, *note*
Penicaut, [Penicaud, Pennecaud, Perricaut, Perricault] 3, *ibid,*

note; his JOURNAL, *ibid*; his ANNALS OF LOUISIANA, *ibid*. 4, *note*. 11, *note*. 12, 15, *note*, 21
Perrot, Nicolas. His description of Indian ball-playing. xxxi, *note*; locates the Iowa. 11, *note*. 14, sketch, 14, *note*
Pierce, Taylor. xix, *note*
Pike, Zebulon Montgomery. TRAVELS. xvi, statement concerning the Iowa. xxiv, xxv, *note*. TRAVELS. xxxiv, report referred to, 42
Pilcher, Joshua. 63
Pilling, J. C. SIOUAN BIBLIOGRAPHY. 5, *note*. 7, *note*
Pilot Knob, Minnesota, 30
Platte River, xxiii, *note*. xxiv, 35
Point Le Sable, Green Bay, Wisconsin, 13
Ponca Indians, Once part of the Winnebago Nation, xvii, xxx
Pond, Rev. G. H. 28, 29
Porret, M. Artist, Illustrates THE FOURTEEN IOWAY INDIANS. xxviii, *note*
Portage des Sioux, Missouri, Treaty of 1815 held at. 49
Potawatomi and Great Nemaha Agency, 2, *note*
Potawatomi Indians, 17, 53
Powell, John Wesley. Writes on consanguinty in 17th REP. B. A. E. Part I. xxvi, *note*
Prairie du Chien, Wisconsin, 54, 56, 59, 60
Prairie or Bald Island, 14
Prairieville, Minnesota, 34
Presbyterian Church, Missionaries of, among the Iowa. 70
Prince Society, The. 28, *note*
PUTNAM ANNIVERSARY VOLUME, THE. xxix, *note*
Py-ho-ja. i.e., "Grey Snow," xviii, *note*
Quebec, 11, *note*
Quinn, Peter, 30
racket, or ball-playing, Game of. xxx
Radisson, Pierre Esprit. 27, *ibid*, *note*
Rainy Lake. See Lake of the Woods
RED MEN OF IOWA, THE. By Fulton. xiii
Red Pipe Stone Quarry, Minnesota, 38
Redwood River, as designated by Long. xxii, *note*
Red River of the North, 35
Red Wing, Minnesota, 13, *note*
REED, DR. CHARLES B. Author of THE FIRST GREAT CANADIAN. 20, *note*
REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS, 1849. 41, *note*
REPORT OF THE INDIAN BUREAU, 1874. 42
Richey, W. E. xix, *note*
Richman, I. B. AMONG THE QUAKERS. xxi, *note*
Riggs, Mrs. S. R. 5, *note*
Riggs, Rev. S. R. DAKOTA GRAMMAR AND DICTIONARY. xv, xx, *note*. 5, *note*. His article on Dakota language, 6, *note*
Riviere aux Liards, xxiii, *note*
Rivers:
Arkansas, 35
Big Platte, xxiv, *note*
Big Sioux, 23, 24
Black, 17
Blue Earth, xx, 9, 11, *note*. 12 14, 17, 18, 32
Cannon, 34
Chariton, 38
Chippeway, 28
Colbert (see Mississippi)
Des Moines, xxii, xxiii, 9, 14, 24, 37, 38, 40
Grand, 38, 39, *note*
Grand Nemaha, 58, 61, 67, 74, 76
Great Nemaha, 58, 61, 67, 74, 76
Great Platte, 38
Illinois, xxi, 11, *note*, 15, 20, 53
Iowa, xxiii, *note*, 30, 38
James, 24
Kansas, 51
Le Sueur, 11, *note*
Little Nemaha, 58
Little Platte, 38, 39, *note*
Little Sioux, 23
Milwaukee, xxi, 11, *note*
Mississippi, xviii, xix, xxii, 1, 2, *note*. 11, *note*. 13, *ibid*, *note*. 14, 15, 18, 20, 23, 25, 26, 27, 28, 32, 33, 34, 36, 37, 38, 51, 53, 54, 56, 64
Missouri, xx, *ibid*, *note*. xxii, xxiii, *ibid*, *note*, xxiv. 1, 2, 7, 8, 9, 11, *note*. 19, 20, 23, 24, 25, 30, 33, 35, 37, 38, 39, 51, 53, 54, 56, 57, 58, 59, 60, 61, 64, 66, 67, 68
Nebraska, 38
Nemaha, 67, 74
Nohearts, [creek] 74
Nolands, [creek] 67
Ohio, 33, 41, *note*

Platte, xxiii, *note*, xxiv, 35
Red, of the North, 35
Redwood, xxii, *note*
Rock, xix, 28, 36, 37
St. Croix, 14
St. Laurence, 27, *note*, 28, *note*
St. Peter's, xxiii, *note*
St. Remi, 11, *note*
Salt, 38
Walnut, [creek] 74
Wisconsin, xxi, 11, *note*. 16, 17, 23, 28
Wolf, xxiv, 39, 68
Robidoux's Post, xxiii, *note*
Rock River, xix, 28, 36, 37
Rocky Mountains, 33
Royal Marine Office, at Paris. 40
Royce, C. C. His CESSIONS OF LAND BY INDIAN TRIBES TO THE UNITED STATES. 49, his INDIAN LAND CESSIONS IN THE UNITED STATES, *ibid*
Roy, John B. Iowa interpreter. 70
Roy's Ferry, 76
Sac Indians. See Sauk Indians
St. Anthony's Falls. See Falls of St. Anthony
St. Croix River. 14, trading route, 13, *note*
St. Joseph, Missouri, formerly Robidoux's Post. xxiii, *note*
St. Lawrence River, 27, *note*. 28, *note*
St. Louis County, Minnesota, 28, *note*
St. Louis, Missouri, xxiv, 50, 52, 57, 63
St. Malo, France, 27, *note*
St. Paul, Minnesota. 12, *note*
St. Peter's River, i.e., Minisoute Ouadeba or St. Peter's river of Jeffreys. 1762. xxiii, *note*
St. Remi River, 11, *note*
Salt River, 38
Santee Sioux, ball-playing among. xxx, referred to, 28
Sauk and Fox Reservation, xxxi, *note*. 2, *note*
Sauk Indians. xvii, xxiv, xxvii, (Sac) 7, *note*. 17, (Sac) 41, *note*. 42, (Sac) 53, 54, 55, 56, 57, 59, 60, 61, 62, 64, 66, 67, 68, 69, 73, 74, 75, 76
Saulteurs. See Ojibwa Indians
Sauvolle, *Sieur d'*. 19, 20, *note*
Schoolcraft, H. R. His INDIAN TRIBES OF THE UNITED STATES, referred to. xii, xviii, *note*, xxiii, 1, *note*. 7, 21, *ibid*, *note*. 24, 25, 36, 37, 41, *note*
Secretary of War, REPORT, for 1829. 1, *note*
Seneca Indians, In Indian territory, descendants of the Eries. xi, *note*
Sha-i-ena. See Cheyenne Indians
Shakopee, Minnesota, 33
"shaved heads," General term by which the Oto, Missouri, Sauk and Iowa were designated. xvii
Shea, John Dawson Gilmary. DISCOVERY AND EXPLORATION OF THE MISSISSIPPI VALLEY. xv
Shea, John Dawson Gilmary. EARLY VOYAGES UP AND DOWN THE MISSISSIPPI. 3, *note*. 4, *note*. 12, *note*
Shiene. See Cheyenne Indians
Shien. See Cheyenne Indians
SIOUAN BIBLIOGRAPHY, by Pilling. 5, *note*. 7, *note*
Siouan family, the Iowa as an important branch of. xiii
Siouan stock, Iowa social institutions similar to other tribes of. xxvii
Sioux Indians, xix, xxi, 9, 10, 11, *note*, 14, 15, 16, *ibid*, *note*. 17, 18, 19, 27, 28, *note*. 31, 32, 34, 35, 36, 53, 54, 55, 56, 57, 58, 59, 64
Smith, John Q. Commissioner of Indian Affairs. ix
SMITHSONIAN CONTRIBUTIONS TO KNOWLEDGE, 1852. 5, *note*
Smithsonian Institution, xiii, 4, *note*. 5, *note*
songs of the Iowa, xxxiv
SOUTH DAKOTA HISTORICAL COLLECTIONS, Vol. 2. xxiv, *note*. 5, *note*
Spirit Lake, Iowa, 23
Stennett, W. H. His HISTORY OF THE ORIGIN OF THE PLACE NAMES CONNECTED WITH THE C. & N. W. R. R. 28, *note*
Stickney, Gardner P. 14, *note*
Sullivan, Col. —. 52
Sulté, Benjamin. 27, *note*
Tailhan, R. P. J. editor of Perrot's MEMOIRS. 14, *note*
Takoha, Siouan War Prophet. 29
Tama, Iowa, Sauk and Fox Reservation at, xxxi, *note*
Tamaroa Indians, (Tamorois) 17
Texas, southern and southeastern. Attacapa Indians in. x, *note*
Thomas, Cyrus. His REPORT ON MOUND EXPLORATIONS, xxviii,

note. His article in BULL. 30 B. A. E. 16, *note*
Three Rivers, Canada. 27, *note*
Thwaites, Reuben Gold. 41, *note*. 42
Ticonderoga, New York, 42
TRAVELS IN THE INTERIOR OF NORTH AMERICA, by Maximilian. xvi, xxiii, *note*. xxxiv, 6, *note*. 39, *note*. 56, *note*
tumuli, Iowa not largely associated with. xxvii
Vanderslice, Daniel, 73
Vaughan, Albert J. Indian agent. 40, *ibid*, *note*
Verwyst, Rev. Chrysostom. His MISSIONARY LABORS OF FATHERS MARQUETTE, MENARD AND ALLOUEZ, ETC. 13, *note*
VIES DE PLUSIEURS PERSONNAGES CELEBRES, by Walckenar. 23, *note*
Wahkantape, a Sioux Chief, 18
Walckenaer, C. A. His VIES DE PLUSIEURS PERSONNAGES CELEBRES, 23, *note*
Walnut Creek, 74
Wapello County, Iowa, xxvii
war dance, The. xxxii
Washington, D. C., 63, 66
Waw-non-que-skoona-a, xix, map by, xxiii, 9, *note*. 24, 36, referred to, 37
welcome dance, The. xxxii
Williamson, Rev. T. S. His article in COLLECTIONS OF THE MINNESOTA HISTORICAL SOCIETY, Vol. I. xx, *note*. 28, 31
Wilson, Rev. G. H. 28, *note*
Winchell, N. H. His excellent map. xx, *note*. xxiii, *note*
Winnebago Agency, in Minnesota. 7
Winnebago Indians, x, xvii, xviii, 8, 9, 10, 17, 27, 29, 32, 35, 36, their territory 37, 42, 53
Winsor, Justin. NARRATIVE AND CRITICAL HISTORY OF AMERICA. 3, *note*. 20, *note*
WISCONSIN HISTORICAL SOCIETY COLLECTIONS, VOL. I, 13, *note*. VOL. XI, 28, *note*. VOL. XVI, xxii, xxiv, *note*. 13, *note*. 20, *note*. VOL. XVII, 41, *note*
Wisconsin River, xxi, 11, *note*. 16, 17, 23, 28
Wisconsin State Hist. Soc. PROCEEDINGS, 1895. 28, *note*
Wisconsin, State of. 11, *note*
Wolf Creek, i.e., Wolf River, *q.v.*
Wolf River, xxiv, 39, 68
Wolf Village, 76
Wolf's Grove, 70

E 99 .I6 M5
The Iowa
Stanford University Libraries
3 6105 041 559 845

E
99
I6

Stanford University Libraries
Stanford, California

Return this book on or before date due.

FEB 12 1976

